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CONFIRMATION

Growth in grace . . . strengthening in faith

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No Stomach-Ache

DAVEY HAD LONG WANTED a large chocolate bar—the kind that weighs a pound. On his fourth birthday, thinking him old enough to stand up under that kind of stomach-ache, I gave him one.

"Oh, Dad, that's what I've always wanted," he said.

AS I WATCHED his friends gathering around him, I had the opportunity to learn more about my son. Carefully taking the wrapper off the chocolate bar, he started to break off equal pieces for each boy and girl. As I watched from inside the door, I saw that it was going to take all the candy to provide for his friends. I wondered whether it would drive him to tears when he discovered that he had given away the thing that he desired so much for himself.

When the last piece had been handed to the last eager hand, Davey turned to me and said, "They are my friends!"

I was happy that his desires had bowed to his love for his friends—and hastening down the street to the store, I bought another chocolate bar, confident that even if he gave it all away, his little friends wouldn't be in danger of a stomach-ache! And my day was made happy by the uncalculating generosity in the heart of a little child.

—GEORGE B. McCREARY

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G. Elson Ruff, Editor. Albert P. Stauderman, Associate Editor
Richard T. Sutcliffe, George H. Straley, Assistant Editors. Edmund W. Jones, Art Director
Staff Writers: Norman Berner, Margaret A. J. Irvin, Earl S. Rudisill, Robert E. Van Deusen
COMMITTEE ON CHURCH PAPERS: The Rev. Edward T. Horn, D.D., Chairman; the Rev. Robert D. Hershey, S.T.D., Secretary; Mr. Hjalmar Bjornson, the Rev. Ernest J. Hoh, Litt.D., Mr. John George Kurzenknabe, the Rev. George E. Meetze, Dr. W. Emerson Reck, Rev. Joseph Sittler, Jr., D.D., Rev. Paul E. Valentine
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COVER PICTURE. Many congregations will hold special services of confirmation on Palm Sunday. Others choose the Easter season or Pentecost for this important event. Ronald and Richard Haviland, brothers, were in a class confirmed by Pastor J. Howard Laughner at Resurrection Church, Detroit

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THE CHURCH IN THE NEWS

Churchmen keep eyes on Congressmen

Someone will have to stand guard against U.S. Congressmen who endanger freedom of American citizens, the spokesmen of the National Council of Churches decided. Nine or 10 churchmen, to be known as a "Committee on the Maintenance of American Freedom," are to be named by the council's president, Bishop William C. Martin. They will report to the council on "developments which threaten the freedom of any of our people or their institutions."

Red-hunting Congressmen, such as Representative Harold Velde, have been combing U.S. universities in search of Communists. This month Mr. Velde said his Committee on Un-American Activities might also investigate churches.

"No body of citizens is more alert to the threat of Communist thought and conspiracy" than the Christian churches, the council spokesmen said. "Certain methods, however, of Congressional committees investigating Communist activities in educational institutions endanger the very freedom which we seek to preserve."

Witnesses before Congressional committees should be given "fair and dignified treatment." They should be permitted to make "uninterrupted initial statements of reasonable length." Unverified charges "against individuals or organizations" should not be circulated under a committee letterhead.

Free pulpits are front line of defense

"Free ministers in free pulpits," said the National Council, "preaching to free people the liberating truth of Christ, are a chief bulwark of American freedom and the best guarantee of its future. This freedom must be maintained."

Although the council said nothing about Congressman Velde's threat to extend his inquisition to the churches, this statement served notice that churchmen are prepared to resist infringement of their liberty.

The NCC board agreed that "conspirators in any area of life who seek the violent overthrow of the Government of the United States should be discovered, tried in American tribunals, and, where found guilty, punished."

But "the control of our educational institutions," said the board, "is not a function of Congressional committees." It is "vested in boards . . . selected for this purpose. These boards must exercise the responsibility of dealing with the occasional subversive within their institutions."

No support for Velde

It is "entirely possible," said Chairman Harold Velde of the Committee on Un-American Activities of the House of Representatives, that an investigation of charges of communism in churches will be made next year. Congressmen, he said, should find out whether "the American Communist party, through its membership, is attempting to destroy religion in this country by infiltration and by external means."

Mr. Velde thought his committee should size up clergymen "who seem to have devoted more time to politics than they have to the ministry."

A resolution of censure of Mr. Velde for his announcement about a church investigation was introduced in the House of Representatives, stating that it "could lead to the control of freedom of thought and expression of the reverend clergy

of our religious institutions" and would violate "one of the fundamental precepts of the Constitution." It would "threaten to destroy the time-honored guarantees of religious freedom which attracted our forebears to American shores."

The House Committee on Un-American Activities tried to get Chairman Velde under control by voting unanimously to require him to clear with the committee any plans for future probes. Most churchmen were horrified at the idea of a Congressional committee infringing the principle of separation of church and state. Backing Velde, however, was McIntire's American Council of Churches, which announced it would circulate a petition requesting the House committee to investigate church organizations.

Germans disappear

In America clergymen can still talk back to Congressmen. In East Germany clergymen can talk, but Communist police were closing in this month on some who had talked too boldly.

Arrest of two Lutheran leaders in the East Zone was reported, in addition to five arrests earlier in March. Prof. Kurt Aland of Martin Luther University in Halle disappeared from his home. Mr. Herbert Dost, executive committee member of the *Kirchentag* movement, was arrested in Leipzig.

Number of "disappearing clergymen" is much larger than the figure reported by any news agency, said Dr. John A. Scherzer at National Lutheran Council headquarters in New York. Persecution of the churches in the Russian Zone is increasing rapidly, he stated. Flight from eastern Germany is approaching "panic proportions."

East Zone police were ordered this month to keep a stricter watch on church services and other religious gatherings. The Security Department told police to study the "attitude" of pastors toward Bishop Otto Dibelius of Berlin. The bishop was called "a warmonger and

PLENTY OF SEATS NOW

But Pasadena's Rose Bowl will be crowded on Easter morning unless there is heavy rain. Plans are being made for sunrise worship on Easter in all parts of the country

henchman of American imperialists." It was said that "his personality endangers religious unity" in East Germany.

Clergy lead South African battle

Any public criticism of the Daniel Malan government in South Africa may put the critic in jail. First to criticize since the law limiting free speech went into effect was the Anglican bishop of Johannesburg, the Right Rev. Ambrose Reeves.

"The most grievous aspect of this legislation," said the bishop, "is that it seems that by it the state is assuming powers that belong properly to God alone. We find it difficult to avoid the conclusion that the state is in the process of becoming a kind of god before which the citizen will eventually stand stripped and helpless . . . There are those in the church who will not be silenced by such threats."

Anglican Archbishop Geoffrey Hare of Capetown said the "Christian Church can never undertake to maintain silence in the face of laws which seem to it to infringe on Christian principles."

Like most attacks on civil rights these days, the South African law is cloaked under the claim that it seeks to halt communism. It is called the Suppression of Communism Act. But its obvious aim is to check criticism of the Malan government's race segregation program which comes before voters for a decision on April 15. Segregation, said Prime Minister Malan this month, is based on God's action in creating men of "natural differences between race and race, color and color."

United Lutheran synod presidents meet

Every two years the presidents of 34 synods of the United Lutheran Church in America confer on their problems. Meeting in Cincinnati this month they faced the problem of putting in effect the principles regarding calling ministers which were adopted by the 1952 ULC convention.

Clergymen who accept employment offered them by non-church agencies lose their status as ministers, according to the church ruling. A pastor called by a church agency, such as a board or institution, remains under the jurisdiction of the president of his synod.

Recommendations adopted by the

PRESIDENTS MEET IN CINCINNATI

Drs. F. M. Hanes, Indiana . . . E. H. Knudten, New Jersey . . . Royall A. Yount, Florida . . .Karl W. Kinard, South Carolina . . . J. Luther Mauney, Virginia . . . G. L. Himmelman, Pittsburgh. The presidents of synods meet every two years

synod president in Cincinnati will be reported next month to the ULC Executive Board. First effect of the presidents' discussion was a letter received by ULC board executives from ULC President Franklin Clark Fry proposing that boards shall not call any pastor without first consulting with the president of his synod. The change in practice would especially affect the Board of American Missions which calls scores of pastors as board missionaries each year.

PRES. JOHN ZORNAN, LORIN WOLFF
Of Slovak Zion and Midwest Synods

FULL-TIME PRESIDENTS NOW
F. P. Madsen of Michigan and Gerald P. Busch of Kentucky-Tenn. begin terms as first full-time presidents of their synods

Public confession

Not many clergymen would endorse the creeds that hundreds of American laymen confess on the "This I Believe" radio program broadcast by 196 stations. Philosophers, taxicab drivers, and people from most of the other walks of life have stepped up to Edward R. Murrow's microphone to describe their personal faith. Most of the confessions have no resemblance to orthodox Christianity.

As a mid-century phenomenon in American life, the confessions are important. Tortured by uncertainties in international affairs, people who seldom attend church are waking to the need for some sustaining faith.

The radio confessions, begun in 1949, spilled over into a series of 600-word articles now published daily in scores of newspapers. A hundred of the confessions were gathered up late in 1952 in a best-selling book under the *This I Believe* title.

This spring various adventuresome newspapers struck out for themselves. They publish reports from their own readers on "What My Religion Means to Me." The Akron (Ohio) *Beacon-Journal* and the Bethlehem (Pa.) *Globe Times* are among papers running such a series through Lent, with daily pieces by citizens of various professions and religious faiths.

Prayer in restaurants

Heads are bowed for a moment of prayer in public places where few heads have been bowed before. Supplying table prayers in restaurants had begun in Indiana, where a member of Trinity Church (ULC) in Fort Wayne designed a card

giving prayers provided by Protestant, Roman Catholic, and Jewish clergymen. It was part of the American Legion "Back to God" campaign.

This month 23,000 cards were in use in Indiana eating places.

In New York state the clergy of Mamaroneck supplied a small card, "Thanksgiving before Meals," with three table prayers. The idea came from the Rev. William R. Fairman of St. John's Church. Cards were distributed March 7 in restaurants of the community. Most diners read the prayers, took the cards home with them. Twenty-five restaurants agreed by mid-March, reported Pastor Fairman, to print the prayers on their menus.

Doesn't want Bibles in Hartford

The school board of West Hartford, Connecticut, agreed that the Gideons could distribute New Testaments to all school children whose parents sign requests for them. Rabbi Abraham J. Feldman announced his opposition to the plan.

"If Jews want their children to have copies of our Bible without being exposed to propaganda which is clearly involved in making the New Testament available to the children," he said, "that is the business of Jews through synagogue and home." Roman Catholics through their churches and homes could also distribute the Bible version they endorse.

Rabbi Feldman thought there was "a serious question" whether giving children a Protestant version (the King James) "could be sustained legally."

Gideons faced a similar problem in Watertown, New York. Their Bibles were distributed in school with permission of the board of education. "Most children will accept anything free," protested the Rev. Albert J. Farrell of the Church of the Holy Family. Many Roman Catholic pupils accepted the Bibles, it was reported to Father Farrell.

PRAYER ROOM IN WASHINGTON
Representative Brooks Hays, Senator A. S. Monroney, and House Chaplain Bernard Braskamp confer on resolution which seeks to provide chapel in U.S. Capitol for private use by Congressmen

The Akron, Ohio, board of education agreed in January to permit a Gideon Society distribution of Bibles in local schools, and reversed the decision by a 4-3 vote in February.

Cherryville case may get to Congress

Seven clergymen of Cherryville, North Carolina, suggested to men of their community that it might not be a good thing to have a labor union to represent them in dealing with their textile mill management. "A situation threatens to arise that will disturb the good spirit and fellowship of our community," they wrote. "Recently we have had it called to our attention that a CIO Labor Union election is to be held in your mill . . .

"We are thoroughly convinced that it would be greatly to your disadvantage

to have the union represent you," the ministers wrote. "Many of the benefits and special favors that you have had would no longer be yours under the union . . ."

The Textile Workers Union, which lost the election, may cite the incident as an example of unfair labor practice when testifying at Congressional hearings on revision of the Taft-Hartley law, it announced last week. The Union claims mill owners aided the pastors in sending the letter to plant employees.

One of the seven clergymen was a Lutheran pastor, the Rev. Leroy C. Trexler. Newspapers reported this month that Dr. C. Franklin Koch of the United Lutheran Church Board of Social Missions had "reprimanded" Pastor Trexler for signing the letter. Dr. Koch had written as follows: "While every man has the right to exercise his own judgment in these matters, I am of the opinion that your recent action was not in harmony with the official action of the United Lutheran Church in regard to labor unions."

Dr. Koch cited a sentence from "The Church Speaks on Labor," a statement adopted by the Executive and Social Missions Boards of the United Lutheran Church: "It is the right of every man to organize with his fellow workers for collective bargaining through representatives of his own free choice."

Argue on choir in Luther film

Nobody from the Benedictine order helped make the Martin Luther film completed in Germany in midwinter, said the Rt. Rev. Hugo Lang, abbot of St. Boniface Abbey in Munich. News releases in the United States reported that a choir of the Benedictine Monastery of St. Boniface in Munich has recorded sacred music used in the film.

Monks of the choir had nothing to do with the recordings, said Abbot Lang. The laymen's choir of the abbey did not record the music. If any choir members helped in the film-making, they did it without permission.

Mr. Henry Endress of the United Lutheran Church was in Germany during the making of the Luther film. This month in New York City he repeated his report on making the musical recording used as background for scenes showing Luther's induction into the Augustinian order. It was recorded by members of the Musica Sacra chorus, a laymen's group affiliated with St. Boniface Monastery, he said.

Lutheran churches damaged in Holland

There were two Lutheran churches of the Netherlands in the pathway of floods driven inland from the North Sea last month, reported the Rev. Carl H. Mau. To refurnish two churches may be a heavy burden for the small Dutch group.

A new type of international co-operation may be tried, said Mr. Mau. Money provided for the reconstruction may be paid to refugees in Germany for building the furniture needed. This would provide employment for the refugees as well as refit the Dutch churches.

Relief supplies poured into Holland from Sweden, Denmark, Germany, and elsewhere in Europe, as well as from America. Soon the Dutch had more than enough to meet the immediate need of the 60,000 people who lost their homes.

And so forth

Only 12 out of every 100 Americans believe they are in danger of hell, a *Catholic Digest* survey indicates. Forty-two of each 100 questioned don't believe there is a hell, and 46 others don't expect to go there. But 72 per 100 believe in heaven.

World News Notes

JAPANESE WILL GO to the polls in April to elect a new Parliament. The election is necessary because Shigeru Yoshida failed to get a vote of confidence in the House of Representatives on March 14 and called for a new election rather than resigning as premier.

Opposition to the Yoshida government centers around a series of new laws he has proposed which, if enacted, would take Japan a long step back toward the nation it was before the last war. Here are the bills as introduced in Parliament by the Government Party.

1. REVISION OF THE POLICE SYSTEM. The occupation-sponsored reforms had as one of their objectives the decentralization of the police system. Under this new system local police units, both rural and metropolitan, came into being supported by local administrative units. In addition to this we have the national rural police, under the jurisdiction of the Public Safety Commission, a non-political body which cannot be controlled by the government.

Because the local police units were supported by the villages and towns, the financial drain meant that many of them could not be continued. Furthermore there has been a lack of co-ordination and fixing of responsibility between the local and national units. The Government Party now proposes to abolish the local police and national rural police and establish the police system under the control of the Police Board headed by a cabinet minister with the ultimate authority for hiring and firing resting with the cabinet minister. This is obviously a step toward the police state controlled from the top.

2. NATIONAL GOVERNMENT SUPPORT OF COMPULSORY EDUCATION. At present, part of the expenses of primary and middle schools are borne by local administrative units. Here again, using as an excuse the lack of funds in local treasuries, the Government Party proposes that the national treasury pay for compulsory education, grades 1 through 9.

The stinger in the bill is that the teachers would all become national public servants under the authority of Tokyo, meaning a centralized education administration, a step back to the days when the government controlled the educational system in the interest of the militarists.

3. ANTI-STRIKE BILL. This would not prohibit all strikes but only those in key industries and utilities, most especially the coal mining and electric industries. Unions here have used the strike as a political weapon of protest against the government and in case the above-mentioned bills (1 and 2) should come before the Diet, labor unions would almost certainly call mass protest strikes throughout the country. The Government Party is already moving to forestall any such exigency. It means the curtailment of one of the rights of individuals.

4. PROVISION FOR CONSTITUTIONAL AMENDMENT. As the whole world knows, Japan's constitution as it stands prohibits armaments. This brings up a question that is in every day's newspapers. But before anything can be done, constitution revision is necessary. The Government Party is sponsoring a bill setting up the referendum system for revision of the constitution. This by no means carries the meaning that the con-

stitution will be immediately revised, but it is the first step.

5. Anti-Monopoly Bill Revision. One of the occupation reforms was the breaking up of large cartels which controlled Japanese trade and industry before the war. These cartels facilitated the centralization which made Japan so easily controlled by a government clique before the war. The Government Party now proposes to revise this bill, opening the door again to the cartels.

6. Central Information Bureau. Before the war, all the news published in papers or on the radio went through a governmental Central Information Bureau. Thus everything that the people read and heard had been predigested by the government. A system like this soon encourages thought-control. This bureau was abolished after the war, but the Liberal Party has proposed its re-establishment. They of course deny that it would be a censorship agency as it was before, say instead that its main purpose is to collect information for the government to facilitate administration. The dangers of this proposal are obvious.

7. Anti-Subversives Law. This law, enacted last year and bitterly fought by the students and labor unions, severely criticized by the newspapers, is aimed primarily at Communists. It seeks to control, among other things, riots and subversive propaganda. However, with the wrong men in power, it could equally be turned against any group found in disfavor with the government, including the Christian Church.

These are some of the dark clouds on the horizon. However, there are hopeful signs. The newspapers, almost as a unit, have bitterly criticized the Government Party for most of the above legislation, passed and pending. Equally as vocal in protest have been the labor unions and the students. Just two days ago I read in the vernacular paper that the Prefectural Governors' Conference had gone on record against the Police System revision bill.

Whether the Liberal Party, which holds a majority in both houses in the National Diet, will disregard public opinion and ram their legislation through, as they did with the Anti-Subversives bill last year, remains to be seen. However, the conditions within the party are vastly different now than they were a year ago. Prime Minister Yoshida's authority has been challenged by former Prime Minister Hatoyama of the same party, who had handed the reins of government over to Yoshida after the former was purged in 1945. Hatoyama lost out in the struggle for the Prime Minister's post last fall but he has a large following in the Government Party. This warfare can disrupt legislation, and can even dislodge the Government Party at any time. It can mean that the Prime Minister will run against some stiff opposition if he doesn't actually lose his position, because of the "reform" legislation he is putting forward.

Finally, if you are wondering why missionaries are interested in these political developments, or why we want you at home to be interested in what happens in the Japanese Government, just look at China and see how political developments can affect the work of the church. We preach the Gospel of the Kingdom, but we preach it in this present world, and that's why political, social, and economic developments are of direct concern to us.

—LLOYD R. NEVE

Washington

SECRET AGREEMENTS

STALIN'S DEATH helped to avert a split between Eisenhower and Senate Republican leaders over the wording of a resolution about secret agreements such as those at Potsdam and Yalta. The new look in Soviet politics persuaded the Senators they should postpone action on such a ticklish subject.

It looked for a while as though the "honeymoon" between the president and Congress was over. By an almost straight party vote, the Senate Foreign Relations Committee adopted a Taft-backed amendment to the resolution proposed by Eisenhower. Now the issue will be quietly laid on the shelf until the new situation in the Soviet world can be carefully appraised.

Republican revolt

The GOP platform called for repudiation of the wartime agreements. Since they were never ratified by the Senate, it was argued that they were illegal and could not be held binding on the U.S.

In Eisenhower's "State of the Union" message, he promised to submit to the Senate proposals for withdrawing U.S. approval of any agreements which resulted in the enslavement of peoples. It was expected that he would recommend repudiation of the Yalta, Teheran, and Potsdam pacts.

The resolution which Eisenhower later proposed did not go as far as that. It condemned Russia for violating international agreements by enslaving other nations and put the U.S. on record as favoring their liberation.

Apparently the administration in studying the texts of the agreements concluded that it would not be safe to repudiate them. They contained provisions such as the guarantee of free elections in occupied countries which could be used as arguments against Soviet methods of conducting elections. If the U.S. repudiated the pacts, Russia could do the same. It would be safer to retain the agreements and criticize Russian violations.

Senator Taft and other Republican leaders proposed a clarifying amendment. It specified that the adoption of the resolution would not imply that the secret agreements were either valid or invalid.

This touched a sensitive Democratic nerve. They were satisfied with the original wording of the resolution, but would not go along with the amendment. The change in wording was approved by an 8-6 vote, with only one Democrat joining the Republican majority.

This was a jolt for the Eisenhower administration. They had planned on support from both parties. The president felt that the resolution would lose its propaganda value if it did not receive overwhelming approval.

Then came the news of Stalin's illness and death. The question immediately arose as to what direction Soviet policy would take under Malenkov.

It appeared that discussion of the wartime agreements might have unfortunate consequences. Implied criticism of Stalin might cement the Russian people in his defense under the emotional impact of his death. The new Soviet leaders might welcome an excuse to repudiate their own international commitments.

The result: A postponement of the showdown and a reprieve for Republican harmony. But sooner or later, the exact status of the secret wartime agreements will have to be determined.

—ROBERT E. VAN DEUSEN

Labor Peace Is Their Goal

By HAROLD C. LETTS

Understanding between labor and management is fostered by church-sponsored schools teaching industrial relations

THE STRIKE HAD DRAGGED ON for a month—a strike that had closed up tight the large manufacturing plant employing a majority of the industrial workers of Berwick, Pennsylvania. Effects of the strike had been felt throughout the community. Relief rolls increased. Church contributions fell off.

Finally a settlement was reached. The factory workers returned to their jobs. Lines of automobiles moved along slowly in the morning and evening rush hours. No longer did groups of idlers gather at the street corners.

LEADING CITIZENS of the community did not forget the hardship and loss due to the work stoppage. They met one evening in a church parlor under the leadership of Pastor Arthur W. Lawver, Jr., of Berwick's Holy Trinity Lutheran Church—largest of the six Lutheran congregations in and around the community.

Members of the committee were the president of the steel workers' local who had led the strike, one of the foremen in the steel plant, the secretary of the United Mine Workers' local, the president of a wholesale grocery company, other laymen from various fields of occupation and several pastors. All were active churchmen considering together what they might do to improve labor-management relations in that town in order to avoid future strikes.

After careful consideration of various possibilities, the committee decided to

The Rev. Mr. Letts is secretary for social action of the ULCA Board of Social Missions.

PASTORS AND LABOR LEADERS MEET
Detroit Ministerial Union discusses problems with officers of UAW-CIO

adopt a plan prepared by the ULCA Board of Social Missions for a school of industrial relations. Courses on such subjects as "The Christian and His Daily Work," and "Public Speech and Parliamentary Procedure" would be offered one night a week for six weeks. In addition, a series of six forum programs on the theme "The Basis of Successful Labor-Management Relations" would be held on the same nights, with speakers who could represent labor, management, government and the church. Open forums would be encouraged.

WHEN THE PROGRAM was held, workers and bosses sat side-by-side in the meeting rooms. Over 110 men and women from all walks of economic and industrial life participated in the sessions of the school, some coming for 30 miles or more each week. Attendances averaged 85 at each session. Included were 49 foremen and supervisors, 22 office clerks, 29 laborers, carpenters, machinists, etc., and 11 pastors.

Interest remained at such a high level that at the end of the scheduled program a widespread demand for continuing the school another year was voiced. Some participants suggested that it be extended beyond the scheduled six-week period.

Reactions to two similar schools held in other cities were the same. Working people and men in management are anxious to find some way to solve their problems. They believe the church has a contribution to make. When they are offered an opportunity, the lay men and women will give their time to discuss and counsel on these problems with each other under the auspices and guidance of the church. Over 150 registered for the fourth annual school in Philadelphia, Pennsylvania, sponsored by the Board of Inner Missions of the Ministerium.

ACROSS THE United Lutheran Church the membership of its congregations is involved in problems such as faced Berwick. According to a study made in 1952 by the Board of Social Missions, 42 per cent of the ULCA membership is in urban industrial and manual work. Twenty-one per cent are in white-collar jobs. Fourteen per cent are owners, managers, and professional people. Twenty per cent are farmers. These figures based on reports from 382 congregations parallel those of a study in 1945-46 made by an independent agency.

The problems of labor-management relations directly involve a majority of the membership of this church. Experiences in work deeply affect all who share them. The church must help its people interpret God's Word in relation to these problems, if that Word is to bear its full fruit. It ought also to bring them together for the consideration of their responsibilities in relation to the problems that arise in industrial relations.

UNDOUBTEDLY THIS is why the Faith and Life Committee recommended to the 1950 convention of the ULCA "that institutes on labor-management be sponsored in metropolitan areas to encourage a fuller understanding of the Christian approach to the problems of industrial workers and business executives." The Board of Social Missions, keenly aware of the tremendous impact of industrialization upon the lives of people, and already conducting institutes of the type recommended, has decided to expand this feature of its work.

At Muhlenberg College, June 8-12, a School of Industrial Relations will be held for synodical leaders to show them how to organize and conduct schools and institutes on labor-management relations for their congregations. The

school will welcome lay people and pastors coming on their own initiative as well as those sent by synods.

Dr. Franklin Clark Fry will give the opening address on the theme "The Church in an Industrial Society." Dr. Jerald Brauer of the Illinois Synod and professor at Chicago Divinity School will present a series of four lectures on "Christian Teaching on Economic Life." The Rev. A. Dudley Ward of the Department of the Church and Economic Life of the National Council of Churches will also deliver a series of lectures on "Industrial Relations in the American Economic Order."

Other topics to be discussed include labor and management viewpoints on collective bargaining, and evangelism in urban industrial communities. Techniques of group discussion, types of programs and promotion will be considered in the program clinic.

By this means the story of Berwick will be duplicated in many communities where the United Lutheran Church is carrying on a ministry to people who work in industry.

I'M AN ADULT CONFIRMAND

AS TOLD TO CLIFTON M. WEIHE

Once I thought it was enough to live like my neighbors, but I found that God had better plans for my life

My name is Marvin Miller. After church today my pastor asked if I would tell how I became a member through the adult confirmation class. I suppose most people are hesitant about revealing very much of their personal lives, but if my story can be of help to any others I shall be glad to tell it.

My wife and I live in a town of about 3,000. We have three children. I've worked hard at a small business, with some success. We were quite happy, had a nice home and were involved in several organizations and social groups in the community. There are six churches in town, but we didn't belong to any. The children sometimes attended Sunday school, but we didn't encourage them, feeling they should be left free to make their own decisions.

That's how it was, until one evening something happened. It was a simple, ordinary incident—similar to a thousand others, but still different.

Kenneth Johnson and his wife stopped by for a visit. Kenny had often invited us to come to church but I always had an excuse or something turned up so that we never started. I couldn't

see why belonging to a church was so important. The thought that I might have to attend a class and stand up in front of a congregation to make a confession was enough to keep me away.

But getting back to that visit—we were having a friendly conversation when somehow we got on the subject of church. Kenny talked earnestly for about five minutes about what a change had taken place in their family since they joined the church through the adult class. He told me that the class wasn't difficult, saying that he'd found it interesting. The pastor was understanding and helpful and never made one feel out of place because he wasn't experienced in religious discussions. The pastor simply explained how each person had been given a soul and how faith in Jesus was necessary if this soul was to be saved for eternal happiness. Unless we find forgiveness from Jesus, we are sinners under the penalty of death.

I LISTENED TO KENNY politely for a while. Then I said, "Look, Kenny, I don't pretend to be perfect. But I know quite a few individuals in this town who go to church, and their lives aren't any better than my own—in fact, they're worse. What good is church if you can live as good or better a life without it?"

Kenny looked at me a little pityingly, I thought. Then in a quiet voice he said something I'll never forget as long as I live.

"Marvin, the question isn't how good or how bad I am in comparison to my neighbors. God is the one who judges. What you and I and everyone must face if we're honest is the question, what does God think of me? What about my soul? Marvin, what about your soul, and the soul of your wife, the souls of your three children?"

A painful silence fell over the group. I wanted to change the subject, but I couldn't think of anything to say. So I just answered finally, "I don't know, Kenny."

Then Kenny and his wife went on to tell how God used the church through the worship service, through its organizations and through its witness to tell people how they could become saved souls with faith and courage for each day. Before they left that evening, the Johnsons invited us again to come with them to church. They even offered to go with us to the first session of the adult confirmation class if we decided to join the church.

SLEEP DIDN'T COME very soon that night. Always that question "What about my soul . . . what about my wife and children?"

To be perfectly honest, I wasn't sure I had a good reputation in the community and the necessary insurance policies to provide them with the things they needed materially. But spiritually, it was a different thing. My reputation among the neighbors was good . . . but maybe God's view was different. Besides, I wasn't getting any younger. The children were growing up and were adopting the same attitude we had toward church. If I put off this invitation today the door might be closed forever.

Today I thank God for that earnest invitation Kenny and his wife gave us at that visit. I realize that it wasn't the easiest thing in the world for neighbors who belong to the same clubs and organizations that we do to come into our house and talk about religion like that. But I'm grateful for it.

WE CAME TO THE pastor's adult class. It was composed of a mechanic and his wife, several farm couples, a teacher from

WE ATTEND CHURCH WITH OUR CHILDREN

the school, three new couples who had just moved into town, a working girl and us. It was what you might call an ill-assorted group unless you looked more deeply and saw their interest in the same cause. The pastor's friendly welcome made us all feel at ease. We filled out a small card and received an instruction book, which served as the basis for our class discussion.

At first I almost resented the fact that the night most convenient for class fell on my night for bowling. But as the class progressed I began to see how important it was to understand God's teachings. I said earlier that we were quite happy, but now I saw that it was artificially produced. Now with an understanding of God's love for me and an acceptance of Jesus in our lives, there has come happiness beyond words. It is a peace and joy based on the fact that God has forgiven my sins.

I'll never forget my confirmation day. My wife stood on one side and one of the farmers was on the other side. I pray that I'll never go back on the promise I made then to live for Jesus. We are trying, by what we say and what we do. We've started reading the Bible for family devotions. We read the church paper every week. Where formerly we attended church only on Christmas or Easter, now only sickness prevents us from bringing our children to Sunday school and then attending church with them. We've found time to join some organizations. It meant giving up a few other things, but we decided to choose the activities that had the most value for our souls. We are not sorry.

The farmer who stood next to me on confirmation day was elected to the church council and is doing a good job. The mechanic is an officer in the men's club. On some Sundays I help usher.

You can be sure of this, too: I'll do whatever I can to encourage others to come to the next adult class. I'm glad I became an adult confirmand.

The Swan Makes Her Maiden Trip

By VIOLA L. SCOTT

New vessel which will serve British Guiana's Berbice River parishes carries voyagers speedily through tropical jungles

SWAN II HAS MADE her maiden voyage up the Berbice River. She's a trim and sturdy craft and will be a literal God-send for the shepherd of the river flock who must travel up and down the sluggish stream to minister to people in a half-dozen little waterfront congregations. Contrast the slow, time-consuming tour on the once-a-week river steamer which leaves New Amsterdam on Monday night with the quick efficiency of the *Swan's* initial trip—and it's as if one possessed seven-league boots!

The vessel gets its name from the symbol which has identified the Lutheran church in this land for centuries. An earlier *Swan* cruised the river for years, carrying the river pastor to his preaching points.

ARRIVING AT THE WHARF on Saturday afternoon, about three o'clock, it was a matter only of minutes to stow all our baggage aboard and get under way. A six-mile-an-hour tide was running out to sea, but the *Swan* put her nose into it and we reached our first river station, Fearn, at six o'clock. The Rev. Wylock J. E. Scott, who is serving the river parish during the furlough of the Rev. Hector C. Magalee, went ashore to tell the people that we would return on Sunday afternoon for their church service.

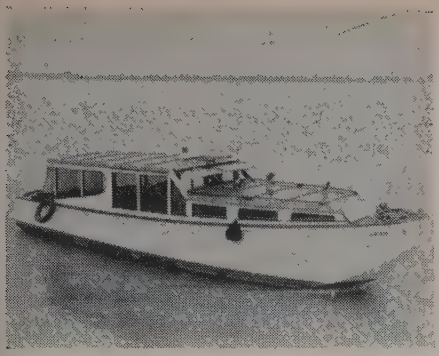
The first dinner aboard was served from the tiny galley which measures about three by four feet and contains a small sink and a two-burner air-pressure stove which burns refined kerosene. We dined aft at a small movable table. The *Swan's* passage was so smooth that not a drop of food or drink was spilled.

BY THE TIME dishes were washed and the galley set in order, night had arrived. We sat on the aft deck and gazed up at the most breath-taking, heavenly display we had ever seen anywhere. Whatever you may have read about the beauty of tropical nights is no exaggeration. Here, on a jungle river, gleaming stars filled the dome of heaven. They nestled among the treetops on either side, and we glimpsed them through the foliage like twinkling lights as we passed by.

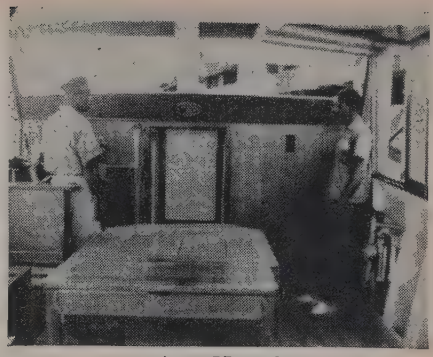
A wide beam of light pointing earthward shimmered on the water, and I thought the moon had risen. But there was no moon. This bright, amazing light came from the planet Venus which burned with a steady radiance some 26,000,000 miles away. Six people, a jungle river, a trim new craft—how unimportant they suddenly seemed. Yet the purpose of it all was important.

Our two Sunday morning services were scheduled for Germania and Ma Retraite. Even though the new *Swan* has a draft of two-and-a-half to three feet, we could not land at either of these villages because there are no docking facilities, so at eight o'clock Saturday night we tied up to a government wharf at Scapemoed which is halfway between the two towns.

Mrs. Scott is the wife of the Rev. W. J. E. Scott, a ULC missionary in British Guiana.



THE SWAN II . . .
A trim and sturdy craft



. . . AND HER CREW
To bring the Gospel up-river

There are three bunks in the forward cabin of the *Swan,* so women and children slept there while the men used hammocks and benches on deck. The night was restful, broken only by the late arrival and early departure of a floating store operated by some Syrian merchants. Nights on the river become cold and damp before dawn arrives, so woolen blankets are welcome. A heavy mist hovers over the water in the early morning light, and raincoats used as top covering had large drops of condensed moisture upon them. No mosquitoes bothered us this night, though later the sand flies were a bit of a nuisance.

THERE WAS JUST TIME for breakfast and dishwashing before we set out on the mile-long walk to Germania. The tide was down, so we clambered up from the launch to the landing. The path hewn out of the jungle was pleasant. Occasional sunny stretches were hot, but all along our way was lightened by the constant singing of birds, out of sight in the matted growth beside the path. Exotic, crimson lilies, a delicate star-like flower, beautified our path, sparked by fluttering bits of flaming butterflies, one of which was like a small Monarch with bright red instead of orange coloring.

The service was dignified and worshipful, and the church was well-filled. The reed organ, showing the ravages of tropical jungle climate, still sounded good, and the people sang heartily.

Ma Retraite was next, with a service scheduled for noon. Back along the path we went, past the road which led to the wharf and on under a blazing sun from which there was no protection. One's clothing became damp from perspiration while at the same time a sense of dryness and thirst conjured up visions of a cooling drink. Behind us a boy was carefully bringing the communion ware from Germania to Ma Retraite. Every worship service which the missionary conducts includes communion, baptisms, confirmations, and all the many acts which only a pastor can perform.

THE CHAPEL AT Ma Retraite was a startling sight. It was the rusted, broken metal roof which shocked one more than the stable-like appearance of the building. Stables will always be pleasant places because our Lord was born in one, and he was at Ma Retraite in a service where an uneven dirt floor, gaping walls, and a tilted platform faded into insignificance as people came devoutly to worship Him.

Out onto the sunny path again, we

dawdled in the lone patch of shade which was all too quickly passed. How welcome the path to the launch appeared, but how amusing the *Swan* looked—like a white bird ready-poised for flight. The tide was up now, and there rode our bird high above the wharf, its copper bottom even with the wharf which looked as if it were floating on the water. Willing black hands passed our baggage along and then hauled us firmly and safely aboard.

THE CAPTAIN had started the motor at first sight of us. Now he swung the boat out into the stream while we bathed hot weary faces with cool water, had a refreshing drink, and set about preparing a mid-afternoon dinner while we traveled back to Fearn. The tide was running out to sea, carrying us rapidly with it, so that the trip which had taken three hours the day before was now completed in an hour and a half.

A brisk wind made the water choppy at Fearn and because of the falling tide we dared not anchor the *Swan* too close to shore. We transferred from the bobbing launch to a heaving rowboat and landed at the bottom of a muddy cliff. We stepped from the boat to a roughly built ladder fastened against the face of the bluff, the cross pieces of which slanted upwards at a 45-degree angle. There were strong black hands at the top, though, ready again to help us land safely, so we made the journey up to Fearn without mishap.

There was another good service, with the people smiling and happy because the pastor had come. The church at Fearn is spacious and well-maintained. Attendance was good.

BACK ON THE LAUNCH for the homeward journey at last, with the tide still helping us along, we sped toward New Amsterdam and the close of a busy weekend. The stars shone above us again in all their glory. *Swan II* had proved herself as sturdy as the *Greenheart* which forms her keel, the *Mora* from which her stem and frames are built, and the *Silverballi* that finishes stern, decks, furnishings, and bulkheads. She will serve the river pastor well, and his people will eagerly watch for her coming through the weeks and months ahead—gleaming like the white *Swan* she is, and bearing proudly on each side of her prow the beautiful red-blue-gold emblems which tell every voyager on the river that our Lutheran church is bringing the Gospel and the saving grace of Jesus Christ on wings of love.

DO NOT QUIT BECAUSE YOU HAVE FAILED. There was a man who wanted to be a writer. Particularly did he want to write stories for the movies. He wrote one on the life of John Paul Jones and sent it to Miss Julia West, the story editor of Paramount Pictures. She had to reject it.

Later he told her of his bitter disappointment. But he said that the rejection taught him that a failure, no matter how dismal it may make the future seem, doesn't mean the end of a man's life. He said he had learned that the best way to overcome failure is to put it in the past and go on with the determination to succeed.

That man was Franklin D. Roosevelt.

—CHARLES L. ALLEN in *In Quest of God's Power* (Revell)

That God May Be Praised

By RUTH ESBJORNSON

Was the new church worth all the time and effort it cost? The pastor got the answer from some surprising sources

THE MAN LEANING against the telephone pole had thick dark hair slightly ruffled by the wind. He wore a gray tweed suit and well-polished black shoes. Staring at the scene in front of him as if there were something about it that he hadn't figured out yet and frowning slightly, he didn't notice the man approaching him until he felt a resounding slap on his shoulder.

"Quite a plant—quite a plant you're going to have here, Reverend!" A booming voice bellowed in his ear.

A MAN SMILED slightly as if from habit as the voice continued, "Yup, it's really quite a set-up. Wouldn't be surprised if you'd be the biggest congregation in town soon. Wonderful for the community, too—place for kids to have their parties, good for the ladies to have their luncheons, even having some bowling alleys, I hear. You sure were what this old church needed!"

Clapping the pastor on the shoulder once again, the man went on his way. The minister wore the frown once more on his face.

"Hi, Pastor!" a young voice shouted from across the street.

The frown disappeared and the minister smiled as he waved to the teen-age boy who leaped over a puddle and ran up to him.

"I can't wait until I see those bowling alleys. Will they be the real thing, Pastor?"

"They'll be the real thing, all right," the pastor replied. "The men have seen to that. So you can't wait to try them?"

"No, sir! And I hear we're going to have a room for real sound movies. There won't be that cranky machine kicking up every time we try to look at a picture—well, I gotta be on my way. Have a job after school, you know."

As the boy disappeared in the distance, the frown came back to the face of the pastor who was still watching the workmen as they mixed cement and laid bricks. There had been a heaviness around his heart ever since they had started building. Maybe it was just the reaction from the intensive financial campaign they had conducted. It had taxed every ounce of his strength and ingenuity.

At the time he had been enthusiastic, positive that a new church was worth the tremendous effort. Now he wondered. Would all this brick and mortar bring anybody closer to Christ's kingdom? Was there any other reason for the effort?"

A SLEEK AUTOMOBILE interrupted his thoughts as it came to a stop near him. An older woman leaned out the window. "Pastor, you look as if you're carrying the world on your shoulders," she said.

The minister smiled dutifully as he walked up to the car.

"Are you worried about paying for this?" she asked, motioning with her hand toward the building under construction.

"No, we had a very successful campaign," he answered.

"Well, I surely hope the church will be finished in time for Barbara's wedding. It would be a shame if she'd have to get married in the old building. It's so drab. But I don't know if I'll be able to put her off much longer. She's so in love, she'd get married in a tent," the woman said impatiently.

"I don't think it will be long now that they have started. The contractor has quite a crew working."

"Thank goodness for that—and I do hope it will be properly landscaped."

"I'm sure it will. You needn't worry about that," he answered.

The heaviness in his heart was not eased by the conversation. As she drove away, he leaned against the pole once more, almost too weary to move.

The sexton of the church came over to talk to him. "It looks as if it will be a full-time job to take care of this plant," he observed.

"Yes, I think it will. But you don't have to worry—an increased salary for you is already in the budget," the minister assured him.

"I'm glad of that. It's pretty hard to get along nowadays with prices the way they are."

The minister nodded in agreement, then added: "I'll take you home now, Ed. There's no point in staying here any longer."

MONTHS LATER the minister was standing by the same telephone pole looking over a different scene. A towering Gothic structure surrounded by a vast area of fragile green grass rose in splendor before him. A shining gold cross pierced the blue sky as if to tell men, "You cannot ever look upward without seeing me. Whether the sun shines or the rain falls, whether the winds blow or there is a gentle calm, I am here to remind you of the way of salvation."

The minister was again deep in thought when a man came up beside him and said, "Say, Pastor, this church makes everything in town look kinda small and insignificant. I guess that's the way it is supposed to be. We get so busy we forget what should be most important. It will be easier to remember that with this church standing here to remind us. I was at the service last Sunday—guess I could stand more of that sort of thing."

A little embarrassed at his outburst, the man nodded and walked on.

IT WASN'T LONG BEFORE the high school boy came by. "That big window in the church sure is beautiful. I couldn't take my eyes off it last Sunday. The way the sun shone through the face of Jesus almost made him seem alive. It's a funny thing—the other night some of the kids wanted me to go out to a joint near here. It's not a very nice place, but I've been there before. But—I don't know—I kept seeing that window. It just made that joint seem dirtier than ever and I didn't go."

He blushed a little over his confession. Then he smiled buoyantly at the pastor, "Well, I gotta be off now."

A light began to shine in the eyes of the pastor as he looked at the church again. There was a lift to his spirit he hadn't felt for a long time.

He smiled when he saw the car driving up. The older woman returned his smile. "I don't wonder that you feel good, Pastor," she said. "I have never seen anything so beautiful to me as this church—in spite of having seen European cathedrals. When I went into church last Sunday, I felt something right away—some kind of presence. Everyone seemed to feel the same thing, a sort of presence of Christ."

BEAUTIFUL CHURCHES CAN INSPIRE MEN
Photo is of Church of the Redeemer, Atlanta, Georgia

Then as if her emotions had carried her too far, she said, "Barbara's glad she waited. On Sunday she said she'd really feel as if her marriage would be particularly blessed in that setting. We decided to have the reception in the church instead of the country club, too."

THE SUN WAS BEGINNING to set now and the cross flamed against the sky as the custodian approached the minister. "Pastor, I have a confession to make. All I could think of when this church was going up was about how much work it was going to be. Now, I have to tell you —I've never liked a job better. When I'm polishing those gold pieces on the altar, I just want to keep on and on until they shine like the sun. It's as if I'm helping to make people see how God should be treated—with the best we have."

The pastor put his arm around his shoulder and said, "Come on, Ed, I'll take you home."

After the pastor had taken him home, he stopped once more at the church and walked into the sanctuary. The altar was barely visible in the fading light of day. He sat for a long time—until it was completely dark—not thinking, just resting as a man does after a hard job is well done. He had known all along that stone and mortar cannot bring men to God, but now he saw that buildings fashioned by men's hands can be the throne at which men bend the knee to Him. Now he knew that all the effort had been worth while.

Send Kindness by Mail!

By S. L. MORGAN, SR.

Just a postal card with a cheery greeting can become a messenger of encouragement to some hard-pressed soul

IN MY TOWN is a professor known nation-wide as scholar, author, and orator. To me his distinctive virtue is his benevolent, gracious use of postal cards. To him a postal seems to mean a messenger of kindness and encouragement.

Most others ignore some little courtesy or kindness as too small to notice. He doesn't—he sends a postal. You do a signal deed of bravery that costs you blood, maybe friends. You fear you'll be forgotten, with not a friend to rally to you. Likely he'll write a postal with one word, "Bravo!" Do you write something eminently sensible and worthwhile? Will *nobody* read it and say a word? He sends a postal with just two words—"Thank you!"—and his initials.

"Too busy to write?" He's as busy as the next one—and that's the point of his brevity. It's quicker than a phone call. A minute, a line, and the human cheering message is oft on its mission to encourage or comfort.

SUCH A MINISTRY of kindness by mail can be carried on by everyone who can write. Nearly everyone can learn to employ such notes effectively, and so multiply one's usefulness to his last days—and incidentally cement friendships and hold them intact even down to old age.

Thousands are in debt for kindnesses received in years long gone, but have never said so, even by a word on a postal. Why not begin to say it by mail—if only by a postal—and warm another heart and your own?

"Only a postal?" Lately I read of the death of a young man. I remembered him as an admirable, promising lad in a prominent, wealthy family, not of my church. I wrote the widowed mother a postal about the lovely impressions I had of the deceased and the family for 25 years. It was only a postal, yet she wrote me, little more than a casual acquaintance, "We received over 500 telegrams and letters, yet your card we read and reread." Wonderful things can be done with a postal and a minute, if only one feels and cares!

LETTERS ARE VALUABLE, TOO—if you'll write them. Yesterday I got a letter out of the dead past, called forth by a magazine article of mine. It said, "I wonder if you remember preaching in little Marmaduke church long ago? (My diary shows it was 47 years ago.) You taught us to sing 'Will there be any stars?' The little girl I was loved it, and it has blessed my life all the years. The little church building was sold—a farmer packs his hay in it! I pass it with nostalgic feelings, for it is a symbol to me of the good I found in it—so long ago!

"I saw your name, and thought, 'Maybe a note will give him a good feeling.' " Indeed it did!

MILLIONS OF Christmas greetings deluge the land each year. A card with your name is worth while. It is a silent token of friendship. But besides your name let them carry a tiny note of love, encour-

agement, or comfort. Hungry hearts will be blessed by it.

A great doctor said to me, "Often out of pure kindness I've refused a fee from ministers and others. And I felt a little pang of regret, when Christmas came, that the kindness was not acknowledged by even a greeting."

Knowing that is human, I have for years made a point of sending at Christmas or the end of the year a grateful note to those who have shown me marked kindness, or I've written certain noble souls near and far whose lives have blessed me or the community. Sometimes replies have come back full of gratitude—even from the high and great, for their hearts too reach out wistfully for appreciation, often in vain.

ONE OF MY LAST ACTS of the last day of 1951 was to mail 100 one-cent postals (their deadline) with little notes of comfort and encouragement. Three of them went to old people in my home town: one a grand old "gentleman and scholar" past 90, another to a rare woman in her 80's and blind, the other to a retired minister and educator, long honored but now palsied with all hope for health and usefulness gone. In each case I expressed pleasure and congratulation that they had lived and served their generation nobly.

Next night all phoned me within a few minutes of each other to express the warmest appreciation of a penny postal! It takes little time and effort to encourage such aged and lonely souls. The pity is we do so little of it! I wonder if I have ever had so much reward for so little—several minutes and three postals!

Such a ministry of note-writing is open to every individual. Ministers cannot meet a hundredth of the need for it. Over the land are thousands of sick, aged, and shut-ins pining to know that *someone* cares enough to write!

Such a ministry of kindness by mail can become a hobby that occupies all the years of your life. Thousands of people feel useless and unwanted, lonely and almost friendless. In the last 50 years science has added 20 years to the life span of the average individual. What can be done with those 20 years? To live them successfully, one must have a creative hobby or skill to enjoy.

For many years a chief hobby of mine has been to win and hold friends by the use of the mails. During my active ministry when I could help one through a dark Gethsemane—temptation, misfortune, bereavement—I would add "Let me hear—at least once a year—how the struggle goes." And reports come, with evidence that standing by even by mail gives a sense of support to hard-pressed souls. Some say "For years we've filed your annual notes and sometimes we take them out to read and they give us a boost and make the struggle seem easier—just to know that you care."

SO IT'S BEEN POSSIBLE by mail to encourage and in turn be encouraged by a woman who's given her life to nursing an imbecile sister, a young polio victim who has waged a gallant battle and is growing into a fine young woman, now in college, and others.

Sending kindness by mail is a good hobby. There's a real reward in it.

The Little Girl Was a Thief

By BERNICE BROWN

What happened to that eager, wide-eyed youngster to turn her into a delinquent with a police record?

I SAW THE LITTLE GIRL only three times—the day I met her, the day she sat in the police station waiting to be taken to reform school and one other in between. She was blonde, blue-eyed and not yet 11 and I think I shall never quite forget her.

The misery of the young children of Europe I had seen at first hand in the grim days following the last war, but this girl was more shocking because she was not European. She was American. She was born here and lived in a sunny western town with wide clean streets, healthy happy children and prospering parents.

SHE WAS NINE the day we met. She had come banging into our newspaper office with wide-eyed curiosity and no invitation.

She gleefully inspected our equipment and regaled us with a few wildly colorful stories of her own imagination. She left us with her name and the memory of happy innocence.

She had been such a normal, merry child that it was with a distinct shock that I next encountered her name—on the police blotter!

Trying to match the blunt facts with the child I had met, I went into a conversational huddle with the police matron. She told me our little girl was a bad apple. She snatched pocketbooks and regularly deprived local merchants of choice toys and other attention-striking items.

The matron said the girl's family was large and poor. But her parents always seemed ashamed of her escapades and promised to see that she did better. But she did no better—why, *now* it was even said that . . .

Several weeks after my encounter with the police matron, I met the little girl again. It was about nine o'clock in the evening and I had gone into a supermarket to make a few last-minute purchases. I saw her wandering aimlessly about the aisles of the store.

"Hello," I said.

HER EYES LIT UP and she ran to join me, jabbering happily. Almost unconsciously, I found myself shifting my shoulder-strap bag to the other shoulder away from the child. The matron's conversation about the child's pocket-picking had affected me in spite of myself.

The child watched me without comment.

"Why don't you let me run you home?" I offered. "It's pretty late for a young cub reporter like you to be running around the streets."

The child's face went white and strained. Then she seemed to recover and said calmly, "My folks said I could go to the show, if I could get the money in time." That was a phrase I was to remember, but at the time it slipped by me.

"Too late for a show, now," I said, and urged her toward my car.

With seeming reluctance she showed me where she lived. We stopped before

a barny, unpainted frame building with a single unshaded bulb glaring from the uncurtained windows.

When I stopped the car, she barely thanked me and fled toward the house.

I sat there for a few moments in the darkness, conscious of the door closing and the shrill uproar of adult voices. Sadly, I drove away.

NEARLY A YEAR was to pass from that time until the day I walked into the police station to find her huddled in one corner of an oversize chair. She looked up and saw me. I knew she recognized me, but there was no warmth left in her eyes. They looked weary and old and she lowered them quickly to her shabby shoes.

The matron shut the door between us.

"What is that child doing here?" I asked the desk sergeant. He frowned and snapped, "That is no child. Why, the things that little vixen has been mixed up with! Thank goodness, they are sending her to industrial school this very day. Why, do you know that little thief—"

I turned away and walked out the door. The sun was bright and warm, yet I felt an aching coldness inside me. One of her phrases kept coming back to me.

"But my folks said I could go to the show if I could get the money in time—if I could get the money in time—if I could get the money in time . . ."

The phrase hammered through my brain, until I felt numb with it.

I had felt sorrow for the ragged children of Europe in the mixed-up days following the last war, but nothing could match the realization that here—here in this good, warm-hearted, prosperous land of my birth a little girl had been sent to reform school for being a thief. A little girl who had only been doing what she had been taught by her parents. For there was no other—there could be no other—explanation.

THE LITTLE GIRL and I shall probably not meet again. And perhaps the realistic police are right when they say, "Just wait until she gets a few years older, then will she cause us trouble! Why, even now—" Maybe her family was "just no good" . . . perhaps . . . perhaps.

But behind the stained present record and the even more sordid one of future prediction, I see again the innocent joy with which she explored our newspaper office, her determination to grow up to be a newspaper woman, her humor, her reaching out for the friendly, the warm, the good.

Did my little girl who was a thief fail our modern society? Or did we, all of us, fail her?

IF OUR CHILDREN never hear us mention God in connection with the happy or the distressing experience we face, if they do not sense the fact that our faith in him gives us strength and patience and hope, it will not be surprising if they think of religion as primarily a "Sunday affair." If our own religion is "secondhand," the "thirdhand" religion our children are likely to get will probably be pretty skimpy and inadequate.
—DONALD M. MAYNARD in *Your Home Can Be Christian* (Abingdon)

FIVE MAKE A FAMILY

AMBUSHED

THE QUIET WAS too good to last. I knew that as I came into the living-room after straightening up the kitchen for the night.

Dan was sprawled in his favorite chair looking at the paper. I knew he must be tired, for he hadn't tuned in his usual sports commentator. Upstairs, Susie and Pete had the radio in their room turned low out of consideration for Karen who was in her "study" across the hall, doing homework. She's aping everything Marilyn Mawson does, so we have to have "homework" each night.

I picked up my knitting. There's something soothing about the smooth click of the needles and the softness of the yarn in your fingers. With my hands moving in the gentle rhythm I could gather my family into my thoughts and hold them safe within the walls of our happy house.

AS DAN TURNED a page of the paper, his eye caught the soft fluff in my hands. "What have we here?" he grinned.

"For babies in Korea, this time."

He sobered quickly. The far-away look he'd had all evening came back. "I guess they need them, poor things. What a mess that whole business is. I took practically a ton of cards in to Gerbermans' today."

"Gerbermans'?"

"You know. The family whose son was killed. Funny. You wouldn't think the cards'd mean a thing in a case like that, but there's an aunt of the boy's there, and she says the mother reads every one and thinks about who sent it. She even wonders about the people she knows who haven't sent any word, whether they don't know it yet or what's the matter."

"Really? I should think you'd feel the whole world had caved in and you just wouldn't care about anything."

"The neighbors say the father is not only crushed himself but worried about her. He thinks she doesn't realize yet what has happened and one of these days it will hit her like a bomb."

"Do you talk to the neighbors all up and down the block about it? Don't they think you're snoopy?"

"Of course, I talk about it. Who wouldn't when a thing like that happens to someone you know? But I certainly hope I don't act *snoopy* about it!"

I HAD RUFFLED his composure and I was sorry. "Naturally, you don't! I'm sure they know you're just sympathetic."

"I'm interested in the people I take mail to every day. I certainly am not ashamed of that. It's what makes my job worth doing. Can you imagine anything dumber than walk, walk, walk all day long. Stick a handful of letters here and a few circulars there. Never think where they came from or who gets them. Might as well give up the soul God gave you and turn into some sort of robot!"

"But I bet there are lots of the fellows do it that way." I dropped a stitch and went hunting for it.

"Sure. And they're the ones who always have something to gripe about. No

pride in the job they're doing. No feeling of service. No interest in the people on the route. The hours and the dollars are all they seem to understand. Funny way to live. In fact, I don't even call it living at all."

DAN TURNED BACK to the paper and I let the silence settle back over the room. I knew he was reading the paper with the Gerbermans in mind. It's one thing to talk about world affairs and have all kinds of theories one way or another. But a thing like this brings the world right onto the street where you walk everyday. Behind a door with a brass-bound letter-slot lies tragedy and you can't help wondering whether it makes any sense.

JOYCE MATTHEWS and I had been talking about that very thing this afternoon. We had promised to help Mabel Larsen get the Children of the Church program for Easter lined up, so Karen was supposed to bring Susie to the church and Pete and Jackie were to come on their own. That left only Joy-joy for Joyce and me to bring.

We got to the church early. In fact, Mabel wasn't even there herself. Our footsteps made hollow echoes in the vestibule.

"Connie," said Joyce, hesitantly, "you will think I do nothing but ask fool questions, but I hate for other people to know I don't know things."

"But Connie's dumb enough herself not to mind?" As the words came out I was horrified. Suppose they sounded as smarty to her as they did to me? She might just "clam up."

However she only laughed. "That's not what I mean and you know it! But it says on the church bulletin, and the pastor mentioned it in our class, that the church is always open for prayer. Suppose you want to go in and pray—what do you do?"

"Why, I don't know. You just pray, I guess."

"But I mean, do you kneel or sit or what?"

"Whatever comes naturally, silly! I like to kneel in one of the front pews, myself, but I've been in the church when someone has gone up and knelt at the altar rail as we do for communion. Other people will sit with their heads bowed. It really doesn't matter."

"Are there many people? I mean, could you ever be entirely alone?"

"Usually. It happens very seldom that I meet anyone here. To tell the truth, I don't come often myself. Yet I always feel better when I do."

"Well, it's all so new to me. I want to do everything I can to get what the rest of you have. I feel as though through all this world upheaval, God has been drawing me and opening my eyes."

WHILE I WAS scrambling around, looking for something suitable to say, she went on, "At first I attended the classes partly because I felt I'd been missing something and partly out of curiosity. Now I'm beginning to see what I'm looking for. Do you think it was entirely chance that brought me here to raise the children while Jack was away?"

"Depends on the point of view, doesn't it? God's hand seems to reach out wherever I look--and yet there's that business of free will. Sometimes it stumps me!" It was the only reply I could think of.

Perhaps Dan would have had a better answer. I was just opening my mouth to ask him, when, "Yow! Yippee! Yow!" Pete and Susie raced from ambush on the stairs. I surrendered without a murmur and smiled at the willing victim in the large easy chair.

Personal Problem Clinic

Straying husband

QUESTION: Cedric and I have been married 12 years and have three lovely, healthy children. Until recently my husband was proud of his home and family, and was eager to introduce us to his new friends. The children and I go to Sunday school and church regularly, while he goes only occasionally.

Several months ago he told me he no longer loves me, that he loves someone who works where he does. She is a spinster, older than he. They both say this is the real thing. He declares he never felt this way about me. He goes out nights and comes in in the wee hours of the morning, and has no explanation. Sometimes he visits some of our middle-aged friends, who give him a lot of attention. Again and again he has promised to go out somewhere with me, and then he comes home too late to do it.

Our home life is on edge. Ced shows no affection to the children or to me. He seems to feel no shame at what he is doing to his home and children. Nothing is done together any more. My husband was always good and kind, and a good provider, but now he seems to love all children except his own. He has driven the children to the point that they no longer care for him, and that hurts him, but he does nothing to remedy the trouble.

REPLY: Your husband seems to be infatuated rather than actually in love with the other woman. Surely it is an irresponsible type of behavior—emotional, thoughtless, and morally wrong. He seems to be bowled over by a lone creature, also irresponsible and flighty. Irrational as such liaisons may be, the victims fail to see them in that light, and are generally hard to convince.

Do everything possible to make yourself attractive to him, and be as affectionate as possible. Leave undone nothing that a wife could do to revive his devotion. It may seem unfair to ask you to go so far when he is the offender, but that is a procedure which may help—but also may not.

Several of your old friends may be able to speak to Cedric and show him how much his wife and children need him. They could point out also the probable remorse and loneliness to which his present course will lead. He has to be led into a higher conception of loyalty—any attempt at coercion will not help.

If these procedures yield no promise of amendment, get in touch with the marriage counseling service concerning which I am writing you. Though this service is some distance from you it will be worth the effort.

Boy's budget

QUESTION: Merle, eight years old, is constantly wanting more things than he can buy out of his allowance. We have talked of increasing his allowance but are not sure that would be the right thing. Perhaps we ought just buy the additional things for him. He has an abundance of equipment for play.

REPLY: It is just about impossible to determine how much of an allowance is suitable for a particular age, because many factors of the environment and of the individual personality enter into the problem. Interests differ—some want many gadgets, others desire fewer. Some are satisfied with possessing things, while others are eager to manipulate them. All are influenced by the number of things their companions have. Furthermore, the family's economic condition must be considered.

Continual desire for more things may indicate that Merle's play equipment is really inadequate, or that he needs help in finding interests which will be more satisfying over the long term. He may need help toward making all his activities and relationships more absorbing.

—EARL S. RUDISILL

Ethics and Economics

Goals of Economic Life. Edited by A. Dudley Ward. Harper. 470 pages. $4.

This is a stimulating and worthwhile, even though at times a frustrating, book. Whether the stimulation or the frustration triumphs in any individual reader will depend largely upon what he is looking for. One who is seeking set and easy answers to the moral problems which beset us in the economic order or for a rigorous *Christian* criticism of economic life will be disappointed. But one who seeks to have his thinking about economic life stirred will find abundant material here.

Goals of Economic Life is the first of a projected series of six books on "The Ethics and Economics of Society" (financed, in part, by a grant from the Rockefeller Foundation). It was prepared by a committee, headed by Charles P. Taft, of the Federal Council of Churches. The project, therefore, has a relationship by inheritance to the National Council of Churches, but it is made clear that this book is not an official statement of that body.

This book is actually a series of essays by 15 men, all of whom are authorities in some academic discipline. Unity is given in that the thinking of each is directed either toward setting up certain possible economic goals for our society, or toward analyzing and evaluating these goals from the point of view of biology, anthropology, psychology, political science, law, history, philosophy and theology. This is to serve to establish criteria by which, in later books, specific economic activities can be judged.

Because of the breadth of the conception of this work as well as the latitude given to individual authors, it is virtually impossible to set forth simple conclusions. A few general statements may be helpful.

It is significant that this book was written at all. It is evidence of a real conviction that there is an inseparable connection between ethics and economic concerns. Moreover, the fact that people of such different training and perspective could work together on this is a hopeful sign that we may be on the threshold of some unified knowledge of social and economic life, rather than relying on the fragmentary approach which has been characteristic of the past.

It is the basic conviction of this book that economic systems are made for man and not man for economic systems. There is no defense of any given system as a whole. All are judged on the ground of their service to basic human values. A description of these values is given differently by the various authors, but none seems to have any question about the fact that such values can be asserted and defined. On this basis, there is a running criticism of communism and *laissez-faire* capitalism. While there is individual variation at this point, most authors give a fairly large place to the role of government in the economic process as an inevitable concomitant of a highly industrialized society. The dangers in this, however, are recognized with complete candor. There is constant emphasis on the fact that economic processes cannot be considered in isolation but are related profoundly to such things as the religious and philosophical beliefs of a group as well as to man's biological capacity for reproduction.

It is questions such as these (plus many more) that the reader will find discussed in this book as the attempt is made to find an ethical basis for economic life. Obviously many will disagree with some of the things asserted, but anyone who does not find something of interest and stimulation in this book is simply not interested in one of the most vital problems faced by our generation.

Considering the auspices under which this work was begun, one expects to find a more rigorous Christian criticism of economic life and a discussion built entirely upon Christian presuppositions. This is, however, not

the case. It is left largely to the last two chapters (by John C. Bennett and Reinhold Niebuhr) to give a specifically Christian orientation to the entire project. The writing of the rest of the authors varies in this regard. This seems to be true to the main purpose of the book. Except for the two chapters just mentioned, the intention is not that of relating the Christian gospel to economic life, but it is rather that of relating spiritual and moral values (from whatever source) to economic life.

The significant thing about this volume is not so much the answers that it gives as the questions that it raises. This it does in a competent fashion so that a real basis is laid for future discussion. HAROLD HAAS

Jersey City, N. J.

The Jews Since Jesus

Not by Power. By Allan Tarshish. Bookman Associates. 227 pages. $3.50.

This is an unusual book from the pen of a Reform Rabbi. In it the author tells the story of the growth of Judaism, its rise and changes in the course of the centuries. Written from a liberal point of view, it shows a fine appreciation of the men who molded the ideas of the Jewish people.

The history of the Jews did not stop with the Old Testament. It has had a remarkable growth and development since then, and it has influenced many men and ideas in the course of the centuries. To be sure, Judaism also has been influenced by its surroundings, but the Jew has learned to give to whatever accretion from without a Jewish cast.

To this reviewer the weakest part of the book is to be found in the section which deals with Jesus and Paul. Here facts are garbled and history is thrown to the winds. Jesus, according to Rabbi Tarshish, was a deluded Messiah and the Apostle Paul watered down the teaching of Jesus to make it attractive to the pagan world.

The rise of the new State of Israel, and the future of the Jewish people in America, bring the study to a timely conclusion.

The average non-Jew, and especially the busy pastor, cannot take time to delve into the voluminous works of the great Jewish historians such as Graetz and Dubnow. For busy people, therefore, the reading of Rabbi Tarshish's book should prove rewarding.

Baltimore, Md. HENRY EINSPRUCH

Background of Judaism

The Old Testament, Keystone of Human Culture. By William A. Irwin. Henry Schuman. 293 pages. $4.

Dr. William A. Irwin is professor of Old Testament languages and literature at the Southern Methodist University in Dallas.

This volume presents a broad background for a study of the Old Testament and the role which the small Hebrew tribes played in the general culture of the world of that day. The author states that the great achievement of Israel was not primarily to assert the oneness of the world and God, but rather the character of the God so affirmed. Hebrew emphasis on God's righteousness and love was unique. Man was valued as a blend of Godlikeness and finiteness. Through this blend sin arises but man could always participate in the wisdom of God. God could reveal himself to man. God's righteousness was the basis of man's ethics and law. The Hebrews' ability to criticize themselves helped keep their faith from deteriorating.

Dr. Irwin asserts that the Old Testament does not claim "*creation ex nihilo.*" He shows that many magical practices of the people around them were woven into the thought and conduct of the Hebrews. An understanding of these helps to explain many Hebrew rites.

The final chapter is called the "Hebrews and the Bible," where the author points out the unexcelled drama and beauty of Hebrew prose and poetry. Dr. Irwin, somewhat of a poet, makes the old passages live again with power which will be a new experience for many readers of this book. The author's style of writing is one which laymen can read with enjoyment. The printer is also to be commended for the interesting format used in this publication.

Carthage, Ill. ALTMAN K. SWIHART

OVERSEAS

SWEDEN: Karlstad. February 21.—THE Swedish Academy is known over the whole world as the institution that awards the Nobel prizes of literature. It consists of 18 members. It was created by King Gustaf III in 1786, and the purpose was that it should be a meeting place of authors and the leaders of the society. In the 18th century authors had no good social position, and the king wanted to lift them to a higher reputation.

A member of the academy is elected by the academy itself (the king must sanction the election), and he is elected for a lifetime. The average age of academy members is high. Just now one seat is vacant. Sven Hedin, world-famous explorer and author, died last fall at 87. [On Feb. 27 another member, novelist Erik Hellstrom, also died.]

Nowadays there is no need for helping authors to higher social reputation. So the academy has more and more become a literary academy, consisting of authors and scholars of literature and of Swedish language.

High-rank churchmen were earlier often members of the academy. Archbishop Soderblom was one. He was succeeded by Bishop Andrae. Since the death of Andrae in 1947, the academy has contained no clergyman.

One of the outstanding men of the academy is Hjalmar Gullberg, the most prominent poet in Sweden. After many years of silence (he is 54) he published a book in 1952, called *Dodsmask och lustgard* (Deathmask and the Garden of Eden, publ: Norstedt). The book at once became the best seller among lyrical books, and it was praised as the best political work in Swedish for years.

An interviewer told Gullberg he had already read his book several times. "That is just a beginning," Gullberg answered. Nobody can quickly say what is the inner meaning of these poems, and reviewers interpret them in various ways.

Gullberg has the habit of using many biblical expressions and motives, though never confessing a clear faith. He is equally at home in the Bible as in ancient Greece. To a great extent he put the God of the Bible and the Greek gods on the same level. The gods are dead, he says in his last book, yet man always returns to them. Some poems in the recent book seem to imply that God is definitely dead to Gullberg, other poems seem to suggest that nevertheless the author will return to religion again. Evidently Gullberg does not want to give his readers any other impression of his faith than that it remains unsettled in its search for truth.

The best seller by far among prose books in 1952 was *Vilhelm Moberg: Invandrarna* (The Immigrants, Bonniers), which so far has been sold in about 100,000 copies. Moberg is not a member of the Swedish Academy, and though his two books on Swedish emigration to America (the first volume, *The Emigrants*, was reviewed in THE LUTHERAN, Feb. 8, 1950) are of high literary value, his election is rather unlikely. Moberg is very critical of the leaders of the Swedish society. He is an anti-royalist. Much noise was made a year ago about his departure from the Established Church. Still more noise was stirred up by his indefatigable criticism of some lawsuits, in which he found Swedish law practice unjust to individuals, partial to the leaders of society. During the long periods Moberg is spending in the U.S. (he is there now) public life in Sweden can have some rest.

There is no doubt that the works of

Moberg are helping Swedes to a deeper understanding of Americans with Swedish background. In the third volume of the planned trilogy Moberg will probably tell us how the immigrants became Americans.

—STEN RODHE

GERMANY: Berlin. Feb. 24.—AMONG the many leaders in the administration of the East Zone Republic who have fled to West Berlin because of the arrest of Foreign Minister Dertingen and Economics Minister Hamann, there were also four leading men from the Church Department of the government. This is one of the clearest signs that the state is beginning a new course of action against the church.

Another even more serious sign is that for the first time there have been arrests of pastors and other church people who have done nothing but announce the message of the gospel. In previous arrests there have been grounds from the past military or political records of those arrested—grounds which the regime used as the pretext for arrest. The case of Pastor Schumann of Saxony, who a short time ago was sentenced to six years in prison, is so very serious because Pastor Schumann has done or said nothing but what every other true pastor has also done. For this reason the Church of Saxony, with its 1,200 pastors, had a statement read from the pulpit during the church services—and all the pastors read it. The statement protested the sentence of Schumann and asked prayer for him.

To be sure there are attempts in progress, through higher government channels to get this sentence changed, but meanwhile there has been a series of further arrests of especially faithful pastors and church workers. Thus it is reported that the Protestant pastor of the University of Halle disappeared while on a service trip. Other arrests have been reported by eye witnesses. Otherwise nothing would be known of the whereabouts of the missing individuals. In all cases it has been a question of people who were particularly effective and courageous in their work—and especially if their work was with young people, or student congregations, or the *Junge Gemeinde* (church youth).

It is quite clear that the *Junge Gemeinde* will soon be the target for further attacks because in the pages of the communist young folks' periodical, *Junge Welt* (the Young World), there is a great increase in the accusations in the readers' comments section that the *Junge Gemeinde* is a group of traitors and saboteurs. Classes in school which had members of the *Junge Gemeinde* in them were recently assigned a theme for a written essay: "The *Junge Gemeinde* as the saboteur of our state and of world peace."

It is impossible to describe in a few sentences what misery, persecution, and inner affliction these attacks cause. The faithful stand of the Christians in the East Zone is astonishing, as is the loyalty of nearly all pastors.

That these people have a special need for the gospel has been especially apparent in recent weeks in view of the terrific stream of refugees. Thousands and thousands are forsaking their homes and farms and all their possessions and going into the unknown. There are days when as many as 2,500 refugees arrive in West Berlin.

The separation of the East and West is being carried out more and more systematically. There are many concerns burdening the church and the people in East Germany at the present time, but the people in the church are supported by faith in the gospel and they know that they are supported by the prayers of Christians all over the world.

—SOVIET ZONE CORRESPONDENT

PALM SUNDAY morning, this 1948 scene (taken from Tabernacle Church balcony in West Philadelphia, Pa.) will be repeated as Pastor Henry Luffberry and congregation televise worship over NBC network. Part of 1953 telecast will feature confirmation of a class of 13 young people

NEW ENGLAND:

New Haven Congregation Prepares for Synod Meet

TRINITY CHURCH, New Haven, Conn., is busy with preparations for synod convention to be held there June 1-4. Church school rooms on the first floor are being redecorated, and the men of the church will use 75 gallons of paint to paint the basement. New rooms have been constructed in the basement for choir robes and for the Luther League. Although a committee is actively engaged in the purchase of a new organ, it is not expected that it will be installed in time for the convention.

Trinity Church has also discovered that Sunday evening services will work, even in New England. A series of six such evening services was held again this year in January and February. The congregation uses a smaller chapel and a program of formal Vespers, informal hymn-sing, motion pictures on the life of Christ, and refreshments. This series averaged 120 in attendance and proved to be a stimulating experience.

MARTIN C. SCHWANER, JR., for 33 continuous years a member of the church council at Trinity, New Haven, was honored at a congregational supper attended by 250 on Feb. 15. Present were most of the 85 new members received during the past two years and 10 councilmen who have been elevated to the position of advisory councilmen through 10 or more years of service. Mr. Schwaner was presented with a hand-drawn and illuminated scroll done by Ewald Nichols, a member of the parish. Through the years Mr. Schwaner served as chairman of the renovation program, benevolence treasurer, and canvass chairman.

DR. MARTIN DIETRICH, who for five years served the National Lutheran Council in Europe, spent Jan. 26 to Feb. 1 in New England speaking to church groups.

CAMPUS

WITTENBERG College has received $25,000 from a Galion (Ohio) electronics manufacturer, L. J. Davis, for a scholarship fund honoring another Wittenberg benefactor, Dr. Stanley Hanley. A second gift of $6,000 has been received from Mr. Davis' partner, D. R. Middleton.

PHILADELPHIA Seminary's Women's Auxiliary will hold its annual luncheon at the Hotel Broadwood in downtown Philadelphia April 16. Speaker: Dr. Millard Gladfelter, provost at Temple University and president of the ULCA's Board of Education.

LENOIR RHYNE College has two new faculty members: Dr. Hans G. Heymann, of Frankfort, Germany, who is new assistant professor of English, and Edsel E. Hoyle, of Hickory, N. C., assistant in the commercial department.

THIEL College's Religion and Life Week featured addresses by Gettysburg Seminary Professor Emeritus Harvey Hoover and Pastor Oswald Elbert, eastern representative of the NLC's Student Service Division.

NEWBERRY College has received funds for the establishment of a scholarship for some worthy pre-ministerial student. Donors are Pastor and Mrs. Albert D. Owens, of Summit, N. C.

SUSQUEHANNA University will play host March 27-29 when the ULCA Board of Education conducts a conference on Christian Higher Education. Four major addresses will be delivered by Dr. Paul Holmer, associate professor of philosophy, University of Minnesota; Dr. Arnold Nash, professor of religion, University of North Carolina; Dr. J. Pelikan, Concordia Seminary, St. Louis, Mo.; and Dr. F. Eppling Reinartz, ULCA secretary.

GETTYSBURG College's a cappella choir of 55 voices is on its 17th annual spring tour. In April, the group will s(w)ing through eastern Pennsylvania, New Jersey, and metropolitan New York. In addition, several Sunday concerts are scheduled for Maryland and Central Pennsylvania points.

NEW ENGLAND . . .

A LENTEN RETREAT for pastors of the Augustana and ULCA churches was held in New Haven on March 2. The Rev. John O. Nelson, professor of Christian vocation in Yale Divinity School, spoke on "Advance Through Retreat," dwelling upon his work in Ionia, Scotland. The Rev. Matthew Wiencke, professor of classics at Yale, spoke on his pilgrimage in Greece following the "journeys" of St. Paul. This trip was by invitation of the Greek government.

THE 60TH ANNIVERSARY of St. Mark's Church, Roxbury, Mass., was celebrated March 1.

THE REV. STANLEY H. KNULL was installed on March 8 in Reformation Church, New Britain, by Conference President Hrdlicka. Dr. Paul A. Kirsch preached.

ON MARCH 5 the conference Brotherhood, under President William Poneleit, held the monthly pilgrimage in Grace Church, Hartford.

FIRST ENGLISH CHURCH, Bridgeport, dedicated electronic bells on March 22 in memory of Ernst P. Wold, who left the church an insurance policy on his life for $6,000. The chimes will cost $1,200.

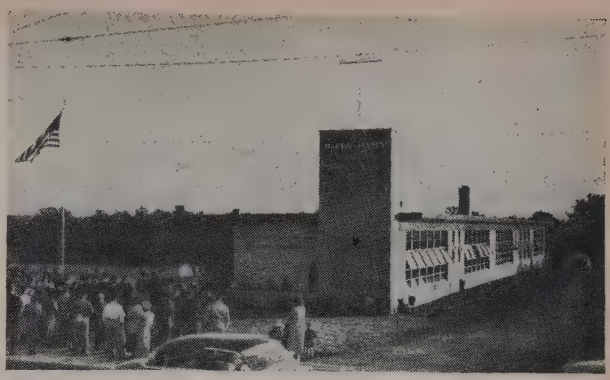
FIRST CHURCH, Southington, has opened a campaign to raise $40,000 for a parish education unit. Although only three years after completion of a $15,000 parsonage, and a little more than a year since the parsonage debt was cleared, First Church found it necessary to expand due to overcrowded conditions in Sunday school and church services.

IMMANUEL CHURCH, Naugatuck, participated with eight Protestant churches in a National Christian Teaching Mission Feb. 5-12. The Rev. Elmer Freeman of the National Council of Churches of Christ in the U.S.A. directed the project, and the guest leader was Dr. Gordon Parker. Teams made 5,800 calls in the homes of this community.

NEW ENGLAND CONFERENCE assembles for convention on April 19-20 in Redeemer Church, Lawrence, Mass.

HERBERT D. HRDLICKA

NEW Christian day school in Merchantville, N. J., is operated by Missouri Synod congregation and provides young people with "complete Christian education." Members contribute part of $26,000 annual budget, remainder is subsidy from Eastern District (see story below)



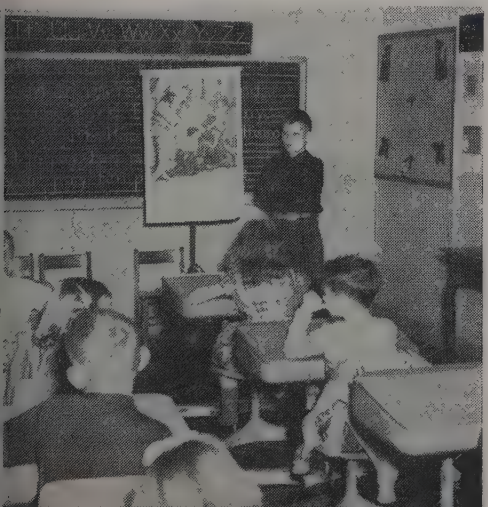
NEW JERSEY:

Missouri Synod Opens Christian Day School

TRENTON—Because he held a firm conviction that a Christian day school—a full-time school operated by the church—was the only real and satisfactory answer to a thorough and complete Christian education, the Rev. Herbert C. Meyer, of the Missouri Synod, has realized a dream of his—the establishment of such a school in Merchantville.

Work first began in the fall of 1950 . . . remodeling of the parish house and installation of suitable classroom materials plus the securing of a teacher—were all accomplished that fall.

Members of Martin Luther Chapel, the Missouri congregation in Merchantville, sensed their pastor's ideas . . . soon sufficient funds were on hand to complete the work . . . and also, to purchase a station wagon for the collection of students.



Sessions began in the first two grades in September 1950 with an enrollment of 10 pupils. Most of the children had to be brought to the school by Pastor Meyer who drove at least 45 miles each day in picking up and returning the children to their homes.

Progress was made in the development of the parochial educational idea and by the spring of 1951, Mr. Louis Frillman, a graduate of River Forest Teachers College, was called to serve as the first principal. During the year the enrollment had increased to 19 with three grades in the system.

By the 1952 fall term the congregation had constructed the new Martin Luther Christian Day School. The fourth grade was added with a total enrollment of 40 for the current year.

The objective of the school is to provide instruction for the first eight grades with a maximum enrollment of 100 pupils.

The school is meeting all the standards of the public school system and is using modern methods and equipment. In addition every effort is being made to create an atmosphere of Christian guidance and instruction.

RALPH I. SHOCKEY

ANSWER

story of the week

"WE WERE OVER Spokane, flying at ten thousand on instruments and picking up a small amount of ice on our wings . . ."

That's the way Northwest Airlines Pilot Willis Kenmir's note to his pastor, the Rev. Eden Nicholas (Grace Church, Deephaven, Minn.), began.

". . . all of a sudden we entered heavily saturated clouds. The plane began to ice rapidly; speed dropped to near stalling!

"We increased power, trying to hold her up, hoping she'd climb into drier air, but airspeed plummeted. Suddenly the right wing shuddered; we stalled momentarily, losing 300 feet in the process.

"At this point we hadn't another bit of power left. Bad surface weather prevented our going down to try to thaw the ice off the wings, so we just flew on.

"Then we saw some breaks in clouds above. Suddenly we were in bright sunshine! What a welcome feeling that was!

"Was I happy when I saw that warmer air we'd struck was causing ice to melt, fly off the wings' trailing edge!"

"It was at THIS point, Pastor," wrote Pilot Kenmir, "that I thought of your addition to the General Prayer in church last Sunday. Remember? The part where it goes 'give success to all lawful occupations on land and sea' and where you always add 'and in the air!'?

"Couldn't help thinking: 'This must have been an answer to that part of The Prayer!'

"Well, the ice melted, airspeed rose, we gained altitude and continued on to Seattle. That shaft of warmth lasted only 30 minutes, but I was thankful! It just proves prayer isn't well-meaning words said in church Sunday, then locked up the other six days!"

"I ALWAYS COUNT on God's listening to The General Prayer," answered Pastor Nicholas, "but it was good knowing someone else was paying attention, too!"

—DICK SUTCLIFFE

NEW YORK:

$30,000 in Three Days Is Williamsville Record!

BUFFALO—St. Paul's Church, Williamsville, tops goal of $30,000 in three days! More than $33,000 has been pledged to complete the Sunday school wing of the church. With nine team captains heading a group of 45 workers, three evenings were needed to go over the top in this church expansion campaign. Pastor Charles J. Menge says, "Never underestimate the ability of laymen for it takes lay people to stimulate others in this kind of activity." Hans P. Nonne and Mrs. John Adrian served as general chairmen with Rupert Appleby and Frederick Haller heading the subscription committee. On March 15 a service of dedication was held in the completed building. Participants were Pastors Russell E. Fink and Edward G. Goetz of the Buffalo area with Dr. David G. Jaxheimer, assistant to the president of the synod, as guest preacher.

FIFTY-ONE STUDENTS and guests attending school in Rochester were present at the Third Annual Lutheran Student Banquet held at Reformation Church, Rochester, on Feb. 15. Edward Hoffmeister, dean of the College of Arts and Science of the University of Rochester, spoke on "Religion and Education." Students of ULCA, ELC, ALC, and Augustana congregations participated, representing states from California to New Jersey.

For the third successive year the Niagara Frontier Transit Company of Buffalo is giving free bus rides to those attending church between 5 A.M. and 2 P.M. Prior to Ash Wednesday this statement was released to the people of Buffalo: "Conscious of America's need for a strong and confident faith in the spiritual principles on which our freedom is based, we again invite you to use NFT bus service to and from the church of

your choice without charge on Sunday mornings in Lent. Just tell operator, 'I'm on my way to church,' or 'I'm coming home from church.' "

THE NEWLY organized Intermediate Luther League of St. Luke's Church, Rochester, manufactured and erected an illuminated Lenten cross on the church lawn, bearing witness that "Christ died for our sins" and inviting the passersby to the services . . . Week of Prayer services in Rochester, sponsored by 11 congregations, were held in St. Luke's, Resurrection and Good Shepherd.

EARLY IN FEBRUARY the annual meeting of the Church Extension Society in Buffalo and vicinity was held in Parkside Church. Dr. Henry H. Bagger, president of Philadelphia Seminary, was guest speaker. President Ernst C. French announced that since 1942, $35,000 had been contributed in gifts and $9,000 granted in loans to aid in establishing mission congregations and to assist in the purchase of property and erection of buildings. A special feature of the evening was the presentation of a $15,000 check to the new congregation of Good Shepherd as a gift from the Lutherans of Buffalo and vicinity, and also a loan of $750 to Zion Church, Silver Creek, to aid in the purchase of a new parsonage and church redecorations. The Rev. Howard A. Lenhardt, home mission developer for the synod, described plans for future mission work in the area.

FRANKLIN L. JENSEN

GROUNDBREAKING. Pastor Robert F. Parker breaks first soil in Glen Rock, N. J., for new Good Shepherd Church. Assisting him are: Northern Conference President Behrens, Synod President Edwin Knudten, Architect Charles Peterson, Emil Wentz, S. W. Brunn and Walter Hirsch

VIRGINIA:

Synod Hopes to Hear of Five Home Mission Pastors

ROANOKE—The Executive Council will propose to synod in April a budget totaling $192,732. Chairman of the home missions committee, Dr. Luther Strickler, hopes to be able to report to the synod that men have been secured to organize five new churches on mission fields on synod's territory.

Dr. Dwight F. Putman, president of the Central Pennsylvania Synod, will represent the United Lutheran Church at the 124th annual convention of the Virginia Synod at Christ Church, here, Apr. 14-17.

—HOME MISSIONS—

PENNSYLVANIA: A mission sponsored by a mission! That's the story in Feasterville, where the organization of 102 charter members at St. Stephen's Church on Feb. 1 is a direct result of home mission interest on the part of Good Shepherd (mission) Church in nearby Southampton. Participating in the service were Ministerium President Emil Fischer, Home Mission Superintendent Roy Winters, Dr. A. M. Knudsen of the Board of American Missions, Pastor John Reumann and Philadelphia Seminarian David Burt. The mission (St. Stephen's) is worshiping in a memorial park chapel.

FLORIDA: Laymen of Trinity Church, St. Petersburg, have started the ball rolling in a Mission Ten Club. Each layman joining promises to pay $10 to every mission congregation when a building program is begun.

PENNSYLVANIA: Although Pittsburgh Synod's home missions budget was $60,000, mission congregations within the synod paid over $82,000 in total benevolences in addition to increasing the synodical membership by better than 1,500!

PENNSYLVANIA: Seminarian William Steiner is developing a new mission for the Pittsburgh Synod in White Oak Heights, near McKeesport.

PENNSYLVANIA: Pittsburgh Synod officials have indicated a seminarian will soon begin work in Center Grange, near Aliquippa.

WISCONSIN: Missionary Dwight Shelhart's Palm Sunday mission this year will be St. Stephen's Church, Monona Village, Madison. One hundred new members are expected to be on the charter roll by Palm Sunday.

WISCONSIN: Holy Cross mission, Menomonee Falls, has purchased three acres of centrally located land for their new site.

VIRGINIA . . .

THE SYNODICAL Brotherhood is making plans to raise $5,000 for the Home Mission Gift Fund in 1953. The promotion plans will be presented to synod for approval.

THE CHESAPEAKE and Western Railroad recently gave Muhlenberg Church, Harrisonburg, the sum of $8,000 to apply to its indebtedness.

CHRIST CHURCH, Roanoke, has ordered two triple-stained glass nave windows from the D'Ascenzo Studios of Philadelphia. The windows, costing $1,500 each, will depict the Nativity and Transfiguration of Christ. One is being given by the late Dr. Marie Stoke and Dr. John Stoke; the other by E. G. Caldwell of Roanoke. Christ Church was designed by Harold E. Wagoner, Philadelphia architect, who was recognized as "Church Architect of 1952."

BETHANY CHURCH, Lexington, dedicated 12 stained glass windows Feb. 15.

THE ROANOKE COLLEGE basketball team won the Mason-Dixon Conference championship this year. It had 12 victories and no defeats in conference play. The Maroons also won Virginia's Little Six college track crown.

DR. R. HOMER ANDERSON, synodical superintendent, who helps vacant churches secure pastors, says that the cry of many vacant churches is: "Send us a good pastor, cheap!"

THE REV. P. M. BAME resigned the pastorate of the Salem Parish, Mt. Sidney, effective March 29, to become pastor of the Quicksburg parish April 5.

THE REV. B. B. LATSHAW has resigned the Shenandoah parish, composed of St. Paul's and St. Luke's churches, to accept the call of the Charles Town, W. Va., parish, effective March 31.

FRANK K. EFIRD

This is the last news letter from Virginia Synod Correspondent Frank Efird. On March 8 he resigned as pastor of Christ Church, Roanoke, to accept a call of St. John's Church, Salisbury, N. C., effective April 7.

SEMINARIAN KELLER ordained as step to medical-missionary post

MARYLAND:

Interne-Seminarian Ordained in Baltimore

BALTIMORE—Dr. Franklin L. Keller, interne at Lutheran Hospital of Maryland, was ordained in St. John's Church March 1 by his father, Dr. Lloyd M. Keller. Synod President J. Frank Fife and Synod Secretary John C. Stuff participated. Dr. Luther A. Gotwald, executive secretary of the Division of Foreign Missions of the National Council of Churches, preached. The Rev. Raymond M. Miller, a ministerial son of the congregation, was liturgist. M. P. Moller, Jr., president of the ULCA Board of Foreign Missions, was present for the ordination.

Dr. Keller is a graduate of Gettysburg College, Gettysburg Seminary and University of Maryland Medical School and was recently called as medical missionary to the Liberia Mission. Dr. and Mrs. Keller, and son Mark, will sail for Africa in September.

LUTHERAN SERVICE CENTER at 508 Park Avenue was informally opened to those in the armed forces March 6. ULC, ALC, Missouri Synod and Augustana Lutheran churches of metropolitan Baltimore are sponsoring the center to be formally dedicated April 19. It is open to members of the armed forces from 5:00 to 10:00 P.M. Monday through Friday and from 9:00 A.M. to midnight Friday, Saturday and Sunday. Mrs. Rodney S. Wasser is secretary-hostess.

GETTYSBURG COLLEGE CHOIR will give a concert at Trinity Church April 9, 8:00 P.M., under the sponsorship of the Gettysburg Woman's League of Baltimore.

THE REV. J. LEON HAINES, Hampstead parish, has been called to the pastorate of Augsburg, Baltimore, and will assume duties of new pastorate April 18.

THE REV. LUTHER L. HARE of Oakland, Md., has accepted a call to become pastor of Bethany Church, Baltimore, April 18.

DR. J. FRANK FIFE was speaker at the capping service for nurses at the Lutheran Hospital March 10.

MORE THAN 100 ministers of Baltimore were registered at the Fifth Annual Institute on Religion and Health sponsored by the Baltimore Council of Churches at Baltimore city hospitals.

LLOYD M. KELLER

MINNESOTA:

Gjerde Heads Society; Nicholas Called to BFM

MINNEAPOLIS—The Rev. Luthard O. Gjerde becomes executive secretary of the Lutheran Welfare Society of Minnesota April 1. He succeeds the Rev. Henry J. Whiting.

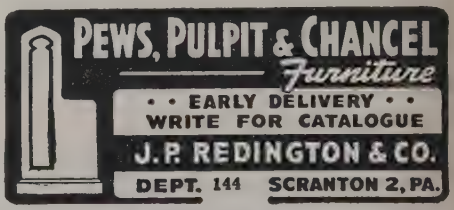
Pastor Gjerde is a graduate of Augsburg College, Minneapolis, and Augsburg Theological Seminary (1936). After his ordination he served a rural parish in Rugby, North Dakota, for 10 years. For five years he was assistant executive secretary of North Dakota Lutheran Welfare Society and since 1948 executive secretary of the Lutheran Welfare Society of Wisconsin.

ST. JOHN'S CHURCH, Mound, voted to be a co-sponsor in support of the Rev. and Mrs. Robert M. Law.

THE REV. EDEN NICHOLAS, pastor of Deephaven Church, has resigned as of June 1. He has accepted the call of the Board of Foreign Missions to go to British Guiana. Pastor and Mrs. Nicholas leave for their new field in late summer.

THE REV. FRANK BERG of Beloit, Wis., will preach the sermon at the baccalaureate service of Northwestern Seminary at Salem English Church May 10. Twenty-five young men will be graduated at the commencement exercises on May 14 when Dr. George W. Forell will speak.

SENIORS who have accepted calls to parishes are ROBERT FELLOWS to Butte, Mont.; JAMES BISHOP to El Cajon, Calif.; CHARLES BARBER to Lancaster, Wis.; ROY GUINN to Petersburg, Va.; WAYNE WICKOREN to be associate pastor at Holy Trinity, Minneapolis; RICHARD ARTHUR and HAROLD KRUEGER will do graduate work abroad; HAROLD E. BERG, graduate work at Princeton University. PAUL LUTHER WETZLER



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MICHIGAN:

Synod Into High Gear!

DETROIT—With the installation, March 1 (*see* THE LUTHERAN *for Jan. 21*), of Dr. Frank P. Madsen as synod's first full-time president and superintendent of home missions, accelerated expansion of synodical activity programs is anticipated. Synod's executive committee, enlarged by the election of Pastor Alfred G. Belles, of Holy Communion, and Mr. Frank Frazer, of Hope, both of Detroit, is now the home mission committee, with quarterly meetings required by constitutional provision.

Synod's recently acquired headquarters at 16722 Fielding, Detroit 19, is a large and attractively furnished brick veneer, stone front house, with splendid facilities for the president's apartment, office, large and small committee and conference rooms.

SYNOD'S GUN LAKE BOARD chairman, Pastor George L. Garver, announces that plans for this year's camping activities are rapidly shaping up. An enlarged staff of counselors and leaders will be on the job for the entire camping season—June 28-Aug. 9—to insure creative order and continuity of the program. Director of the summer camp is Glen D. Moredyk. Men of the synodical Brotherhood have undertaken the raising of $18,000 for the building of 10 cottages.

EVALUATION MEETINGS were held Feb. 1-

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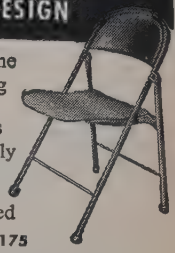

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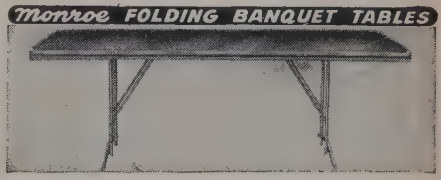

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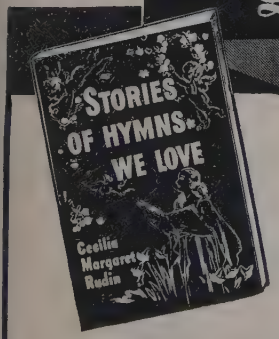

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MICHIGAN . . .

9 by ULCA Board of Parish Education staff members, Pastors Lawrence M. Reese and J. William Wahl. Thirteen area meetings, covering the territory from Detroit to Grand Rapids, successfully carried out synod's parish education committee's plans and objectives "to help the congregation to improve its program of Christian teaching by an evaluation of what the congregation is now doing and by working out steps for improvement."

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SELF-SUPPORTING in its seventh year of history is Christ Church, Monroe. At last year's end Pastor Raymond A. Heine reported 93.5 per cent of its 354 confirmed members as communing.

COMPLETION of the installation of pews and floor tiling will be marked in a service of rededication in Immanuel Church, Jackson, April 19.

DIRECTLY in the path of the new Lodge highway, Augsburg Church, Detroit, will be razed (Dexter and Keeler) only to rise again at its new location (W. Chicago at Salem). Pastor Lightner A. Swan and his congregation, together with fellow Lutherans in the Motor City area, broke ground March 8 at the new site.

PASTOR ALFRED G. BELLES of Holy Communion Church, Detroit, was recently appointed to serve the ULCA's committee on army and navy work.

WALTER M. BRANDT

WELFARE

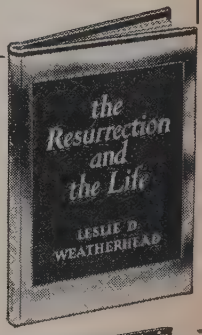
Ohio Acreage Used For Home for Aged

EIGHT MILES south of Dayton, Ohio, on a 102-acre tract of Miami Valley farmland, Bethany Lutheran Village is taking tangible shape. In its concrete foundations (*see cut page 46*) rests the promise of fulfillment of plans first made over seven years ago when the Lutheran Inner Mission League decided that a home for the aged was needed.

The structure now rising—first unit of the two-phase building plan—will be completed by this fall, barring unfavorable weather or other hindrances, according to the Rev. F. R. Stoneburner, superintendent of the Inner Mission League.

Estimated to cost $375,000, this first unit will be the central portion of a projected H-type building. Of two-story, light brick construction, it will contain all facilities necessary for the housing and care of 50 persons. Ultimately, two dormitory wings,

Sharing in the triumph of Easter



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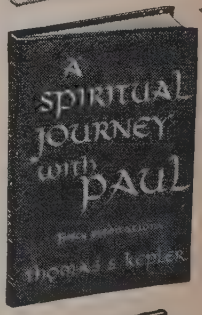

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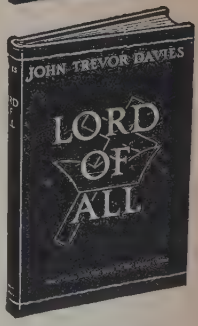
John Trevor Davies. A clear and stirring presentation of the claims and gifts of the living Christ—his desire for his followers' unstinted allegiance, and the rewards he gives to those who surrender to him completely. **$2**



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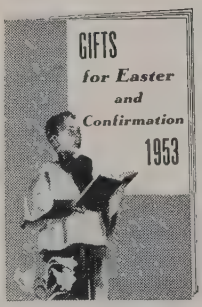

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will be added. Each will accommodate 75 persons, giving the whole structure a capacity of 200 guests.

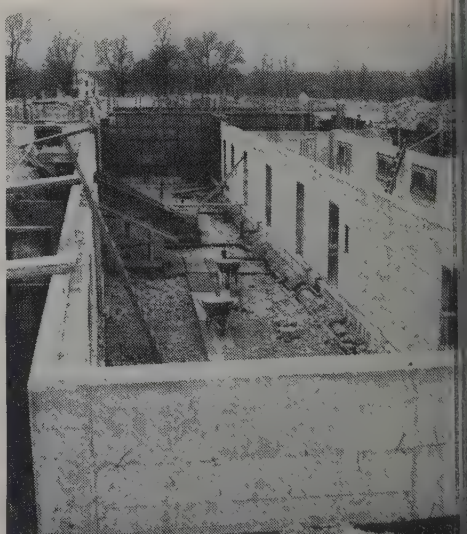
Bethany Lutheran Village was conceived in 1946 after the board of the Lutheran Inner Mission League had devoted a year's study to the project. The 102-acre site, on U.S. Route 48, was purchased for $70,000. Four good houses and a few other buildings were already on the land and included in the transaction.

This initial step was a venture made in faith, for there was no money on hand. Three laymen negotiated financing through a local bank, however, and the debt, originally designed for liquidation in 10 years, was completely paid off in five. Lutheran Inner Mission Industries, which gathers clothing, furniture and household items, contributed $12,000 of the $70,000.

Construction of the proposed building was finally started last year. Simultaneously, the Inner Mission League began creating funds to pay for it. At present the League is seeking gifts in the various co-operating parishes and is also selling notes bearing 4 per cent interest.

Recently, Paul Price, former assistant comptroller at Wittenberg College, was made superintendent of Bethany Lutheran Village, serving as a staff member of the Inner Mission.

G. H. S.



ONTARIO:

History Repeats on Convention Committee

KITCHENER—"The Luther League is the training school of the church." That claim is getting unique verification in the Canada Synod. In 1941 the Synodical League entertained the Luther League of America in Kitchener at its first convention held outside the U.S. General chairman was John Lauman; publicity secretary was the Rev. Norman Berner. These two men hold the same posts on the committee for 1954 ULCA convention, when that body meets for the first time outside the U.S., in Toronto, Ontario.

Other members of the committee are: Dr. J. H. Reble, synod president; Harry Greb, secretary-treasurer; the Rev. Harold Brose, housing; Walker Anderson, transportation; the Rev. Karl Knauff, Sunday supply; H. E. Johnson and J. B. Holmes, advisory.

ULC Secretary Reinartz met with the committee in Toronto on March 12 to make preliminary plans for the biennial gathering.

JOHN ARBUCKLE, a special student at Waterloo College, has been appointed manager for the Lutheran Summer Camp at Edgewood Park. He and his family will spend the summer on the synod's grounds at Eden Mills. Group supervisors are: the Rev. Walter Goos, Linwood (Senior Boys—June 28-July 11); O. W. "Bill" Patterson, Welland (Junior Boys—July 18-25); Mrs. O. W. Patterson (Senior Girls—July 26-Aug. 8); and Mary Pinke, Preston (Junior Girls—Aug. 9-22).

CARL M. DARE recently presented a check for $5,000 to Waterloo College and Seminary—$4,000 from himself and $1,000 from the Dare Biscuit Co., Kitchener. The gift will be repeated for the next four years for a total of $25,000.

PERSONS: THE REV. A. W. LOTZ, Kitchener, has been chosen a member of the committee to study the organizational structure

It Happened at Easter...

"I always used to watch a man in the fifth pew," a pastor said the other day, "and from his far-away look I could tell pretty well that the message I was trying to bring to the whole congregation was not always getting through effectively. . . . It's hard to put into words the glory, triumph, joy and hope for the world that Easter means. "Then we got our Baldwin organ, and on Easter morning I watched my 'friend' in the fifth pew. I saw a new look in his eyes . . . as the glorious voice of the Baldwin brought new richness and depth to our music, deeper meaning to our service!"

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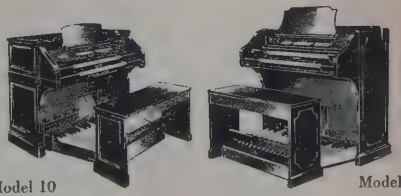

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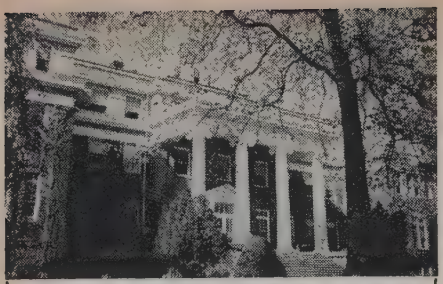

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ONTARIO . . .

of the ULCA . . . Dr. John Schmieder, Kitchener, represents the Canadian Lutheran Council on the National Religious Advisory Council of the Canadian Broadcasting Corporation. Eight Sunday religious broadcasts on the national network have been assigned to the Lutherans . . . The Rev. Paul Eydt has been appointed to the chaplaincy committee of the Canadian Council of Churches . . . The Rev. W. A. Mehlenbacher has resigned his pastorate at Trinity, Hamilton, effective May 1. He will move to Winnipeg to take up his duties as executive director of the Canadian Lutheran Council . . . Miss Elisabeth Hartig, missionary on furlough from India, is recuperating at her mother's home in Kitchener. She suffered a spinal injury in New York early in January, just as she was about to return to India . . .

Calls: The Rev. Harold Brose will leave the St. Jacobs' parish in early summer to go to Redeemer Church, Toronto . . . The Rev. Roy Grosz has resigned from the Heidelberg parish to organize the Oakville mission . . . The Rev. Alex W. Koski has left Western Canada to take charge of the Finnish work at Timmins-South Porcupine . . . Seminarians Forrest Mosher and Emil Lange have accepted calls to the Normanby and Ladysmith parishes . . . Harold Gram, of Philadelphia Seminary, will go to Christ Church, Sudbury.

NORMAN BERNER

ULC CALENDAR

APRIL

14-16. Georgia-Alabama Synod. Redeemer Church, Atlanta, Ga.
14-16. South Carolina Synod. St. Andrew's Church, Charleston
14-17. Virginia Synod. Christ Church, Roanoke
20-22. Caribbean Synod. Good Shepherd Church, San Juan, P. R.
20-23. Kansas Synod. Zion Church, Hutchinson
21-23. Mississippi Synod. Betheden Church, Louisville
28-30. Kentucky-Tennessee Synod. Christ Church, Jeffersontown, Ky.

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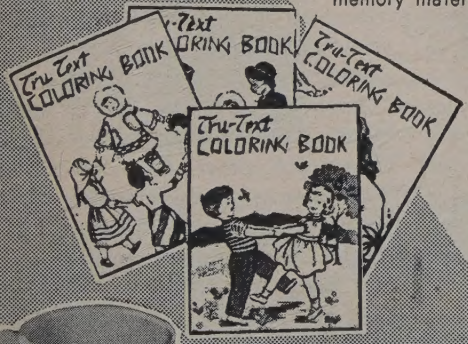

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IN CONCLUSION . . . . . .

A PHILADELPHIA DEPARTMENT STORE chose mid-Lent as the time to place a large and incongruous advertisement in the newspapers. "KIDDIES! THE EASTER BUNNY IS COMING TO TOWN. WATCH THE EASTER BUNNY PARADE ALONG MARKET STREET TOMORROW. COME AND TELL THE EASTER BUNNY WHAT YOU WANT FOR EASTER."

That sort of thing makes a lot of us squirm uncomfortably. It's true that we live in a secular society and that material interests rule the commercial world, but when secular society appropriates for itself the things of religion in so brazen a fashion it becomes a little too much to swallow.

Christmas has been adopted for an annual orgy of shopping. Now inroads are being made upon Easter. Pagans are quite willing to accept the bunny as a symbol of Easter, rather than the risen Christ. It makes a much smaller demand upon their consciences.

WHEN SUCH THINGS are carried too far, a sort of revulsion sets in against the whole affair—not only against the desecrators but against the whole holiday. That's probably why Puritans and pietists opposed any kind of celebrating.

Such feelings of revulsion were voiced last year throughout the country when New York's fashionable Easter parade was turned into a riotous carnival by exhibitionists and unthinking television promoters. As a result, better taste is promised this year—but only through police patrol in New York and self-censorship on the part of TV stations.

Christian people have a right to make themselves heard in such matters. Sponsors react most quickly when the counterattack hits them in their most sensitive spot—the pocketbook. Refusal to purchase products hawked so crudely is the consumer's most potent weapon.

If Lent is truly a season of meditation and penitence, we ought to know that it can't also be a fast-paced period of holiday preparations. Perhaps sackcloth and ashes are a better costume for a true Easter than fancy garments or bright new hats. When the women came to the tomb on that first Easter, they wore mourning apparel and didn't care how they looked. Even when the great splendor of God's good news broke upon them, they were overcome by awe and wonder. It was a celebration, to be sure, but one of solemnity and reverence.

Even our churches are in danger of building up to a gala Easter program, after which comes an inevitable let-down. Something is wrong with this procedure. Easter actually isn't the climax of anything. It's the bare beginning of a great and wonderful experience. It marks the start of a new life, a risen life, a growing and expanding life. If you're risen with Christ, says Paul, chidingly, keep your attention on spiritual things.

THIS ISN'T CRITICISM of the girl who's bought a new dress or the man who sports a new hat. Maybe those things are really symbols of the new spirit that is within them because they know that Christ is risen. But we ought to remember and to impress on merchants who think that this is a good chance to commercialize a deep religious emotion that the true spirit of Easter is awe and wonder and praise. Anything that stands in the way of this spirit had better be put aside quickly before it begins to assume an importance beyond its true proportion.

—ALBERT P. STAUDERMAN

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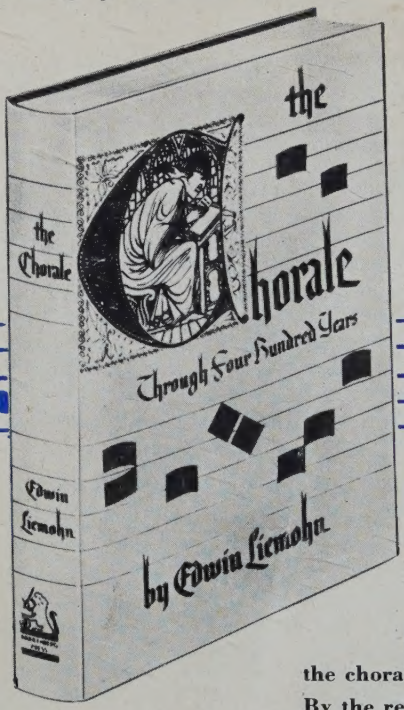

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